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FOR METHODIST FAMILIES / APRIL 1965

glory which thou hast
me I have given to them,"
s prayed after the Last Supper.
is painting of that scene,
Nagler attempts to capture
rama of that moment.

Nagler's gentle, luminous
Christ in the Moonlight *hangs*
in Hennepin Avenue Methodist Church,
Minneapolis, Minn. The church
purchased it two years ago.

the Last supper

The works of New England-born Fred Nagler, whose eloquent painting of *Christ Before Pilate* appears on this month's cover, are exhibited in leading art museums. Four major prizes awarded to him reflect the respect of his fellow artists. But while he has painted religious subjects for 31 years, it is only recently that his intense, yet gentle, paintings have found their way into churches. Now Hennepin Avenue Methodist Church in Minneapolis and the Wesley Foundation at Virginia Polytechnic Institute are among churches and campus chapels that have acquired Nagler canvases. In their simplicity and luminousness, his paintings are reminiscent of the early Renaissance, yet they are unmistakably modern. Religious subjects, to Mr. Nagler, are not just another avenue of artistic expression; his interpretations rise out of his own struggles to interpret the Christian faith in 20th-century terms. Critics often mention the absolute sincerity of his work, and its emotional depth.

Nagler is a sculptor, too. In his studio in Riverdale, N.Y., he has been cutting a baptismal font, *Triune,* in which he expresses his conception of the Trinity.

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GREAT BOOKS

The Church in Action

MISSISSIPPI METHODISM Turns a Corner

The News: After another year during which their state was torn by fear and violence, Mississippi Methodists entered 1965 with a growing spirit of unity and new determination to uphold the positions and policies of The Methodist Church amid a continuing swirl of passions and pressures. A team of TOGETHER reporters touring the state's white churches early this year found these positive signs:

- Strong leadership by Bishop Edward J. Pendergrass.
- More ministers urging full support of Methodist programs and policies.
- Laymen working both openly and behind the scenes to mobilize responsible citizens in working for order and progress in their communities.
- Responsible leaders being heard, after a long summer during which they were drowned out by the strident voices of the mob.
- Growing acceptance of the fact that historic patterns of relations between the races must be changed —from within the state.
- Public denouncement by Methodist leaders of efforts by dissident churchmen to create suspicion and unrest and ultimately to withdraw from the denomination.
- Strong Methodist support of Mississippi-generated efforts to rebuild burned Negro churches and to establish new channels of communication between the races.
- Increasing communication between local and out-of-state Methodists seeking to understand Mississippi's problems and then help in solving them.

Background: The problems facing white Mississippi Methodists today are closely interwoven with the state's social-political-economic patterns. At the root of the state's internal struggle is the question of relationships between the races. Will the Negroes who comprise 42 percent of the population be given their full rights as American citizens? And will Mississippians recognize that changes must come in patterns of discrimination—both subtle and overt —tracing back to slavery and Reconstruction days?

Mississippi's problems in race relations are not unique, but they are severe, and they have received wide publicity. In the past few years, the state has become a citadel of resistance to change. Civil rights groups, northern churchmen, and others concerned to demonstrate inequalities have singled out Mississippi for many of their efforts. In this highly charged atmosphere, reason often has been swept aside by emotion, and some citizens angrily refuse to concede even that Mississippi has problems—except, they would say, those caused by "outside agitators."

Mississippians are fiercely proud of their state. Slightly larger than Pennsylvania, it has only 2.2 million residents, many of them members of long-time Mississippi families. Its capital, Jackson, is a city of 150,000; other cities range downward in population from Meridian's 50,000. Still essentially oriented to agriculture and rural life, it is a whole state with a small-town flavor. In fact, as one observer commented, Mississippi is not just a state, it is a state of mind.

In some respects, this is a virtue. But one result is that Mississippians are suspicious of outsiders—especially those who advocate sweeping changes. Even those within the state who have called for change have felt the crushing, many-sided pressure of community forces upholding the status quo. The result today is fear, suspicion, and tension—so thick, said one visiting Methodist official, that you feel you could squeeze it in your hand.

Over the years, Mississippians of goodwill—many of them churchmen—have worked quietly and with some success for better relations between the races. With the U.S. Supreme Court's 1954 decision that "separate but equal" education for Negroes was not constitutional, however, resistance began to harden. It broke out as violence in 1962 when then Governor Ross R. Barnett openly challenged a federal court order to admit Negro James H. Meredith to the University of Mississippi. Many in the state felt that this incident at Oxford, which resulted in two deaths during three weeks of rioting and martial law, was a testimony to lack of responsible political leadership in crisis.

In this atmosphere of angry unrest, resentment hardened as "freedom riders" came into the state to test segregated bus terminals and other transportation centers. Interracial groups attempted to worship in leading white churches, several of them Methodist, and were turned away or arrested.

Resentment and hatred reached a peak in 1964, as civil rights groups organized a massive, well-publicized "Mississippi Summer Project." It brought hundreds of young men and women from all over the United States into the state to work among Negroes in voter registration, education, health, and general welfare programs. Resentment of this "invasion" ran deep, and three of the summer project workers were murdered near Philadelphia, Miss.

In the Churches: Mississippi has two church worlds, white and Negro, just as it has two social worlds. Only rarely is there contact between the two. Of the state's 224,000 Methodists, about 188,000 are members of white churches in the Mississippi and North Mississippi Conferences of the Southeastern Jurisdiction. Another 36,000 are Negroes living within the Central Jurisdiction's Mississippi

and Upper Mississippi Conferences.

Negro Methodists are, of course, equally a part of the church, and their problems are acute. Nevertheless, under present conditions it is the white churchmen who must take initiative. They have the community acceptance and positions of leadership necessary to help change deep-rooted attitudes and practices.

White congregations generally reflect attitudes prevalent in the state. When the church challenges a practice sanctioned by the surrounding social order, it usually finds itself struggling not just with the social order but with its own membership. This has been the irony and the agony of Mississippi Methodism.

One example was a statement issued near the end of 1962 by 28 ministers of the Southeastern Jurisdiction's Mississippi Conference, roughly the southern half of the state. Most of them younger, seminary-trained men, they affirmed official Methodist policies on race and urged Mississippians to maintain public schools as a necessary instrument of democracy. Though their statement was moderate, most drew immediate and heavy fire from their own congregations. One aroused such violent antagonism in his community that he needed an escort to return to his parsonage and pack his belongings.

Tensions mounted as Methodists from northern states attempted "kneel-ins" in sanctuaries refusing to admit Negroes for worship. Each attempt hardened the resistance of those churchmen who deeply resented outside interference. Last Easter, Bishops James K. Mathews of Boston and Charles F. Golden of Nashville tried to enter 3,500-member Galloway Memorial Church in Jackson—and were turned away. Bishop Golden is a Negro.

The 1964 Methodist General Conference, overshadowed by the race question, created additional antagonism. Southern delegates, particularly those from Mississippi, felt very much on the defensive, and did not believe that they were heard and understood. The possibility that the Central Jurisdiction might be absorbed into geographical jurisdictions was taken as a definite threat because it was felt to be unworkable under present conditions.

Sowers of Discord: Mississippi Methodism today has two overriding problems. The obvious one is whether local churches will be inclusive or exclusive in membership. The other, closely related, concerns the "practical withdrawal" of individuals and even congregations from church programs by withholding financial support.

Attitudes within the churches are strongly affected by the extensive cultivation of Mississippi by such nationally known extreme conservatives as Carl McIntire, Billy Hargis, Edgar Bundy, and Clarence Manion. Through regular radio and television programs and a flood of literature, they typically defend the status quo and impugn the patriotism or the Christianity of those with whom they differ.

The Ku-Klux Klan, claiming to be "first and foremost a Christian organization," is discredited by most responsible citizens, but has considerable strength in many sections of the state. More respected are the White Citizens Councils, claiming many influential political, business, and other community leaders. While their approach is more moderate than the Klan's, their appeal is based on a belief in the inferiority of Negroes and continuation of existing patterns of segregation.

Methodist Dissidents: Even as Methodist leaders work to resolve the church's internal problems, some Methodists—mostly laymen—undermine their efforts from within the churches. A prime mover in this internal agitation has been the unofficial Mississippi Association of Methodist Ministers and Laymen (MAMML). Led by segregationists, including at least one past state officer of the White Citizens Councils, the association publishes a monthly bulletin harshly critical of Mississippi Methodism's program and leadership. MAMML's published goals include withdrawal of white Methodist congregations from The Methodist Church and establishment of a new Methodist church in the South.

To accomplish these ends, the association has urged its members to stay active in their churches and get leadership positions. In keeping with the conspiratorial nature of its operation, MAMML has had informants in many Methodist meetings and has widely distributed confidential minutes or distorted reports of them.

Apparently working in close collaboration with MAMML in recent months is Circuit Riders, Inc., a quasi-Methodist group in Cincinnati, Ohio, headed by M. G. Lowman. Active in the 1950s in blacklisting Methodist ministers and other churchmen for what Circuit Riders claimed were communist leanings, Mr. Lowman returned to prominence in Mississippi when he was summoned for testimony before the state's Sovereignty Commission. In the past year, Mr. Lowman has spoken at meetings in most sections of the state, often introduced by a MAMML official, urging resistance to civil rights efforts and preservation of segregation.

Last fall, Circuit Riders distributed what it implied was the full transcri of a tape recording secretly made b a layman who asked to speak t Bishop Pendergrass and six Nort Mississippi Conference district supe intendents. As Mr. Lowman noted i typical fashion, "Any person wh denies, deletes, or distorts the abov report should do so with the know edge a professional person in securit matters urged that an electronic r cording device be taken into th room. . . ." One superintendent i the group later commented that th edited transcript of the informal co versation ". . . handles the truth—th real content, atmosphere, spirit, an outcome of the meeting—with a gre deal of latitude." The intent clearl was to put Methodist leadership i a bad light.

Threat of Withdrawal: Accordin to a statute passed by the Mississipp legislature, a congregation voting b a two-thirds majority to withdra from a national church body can tak the church building and property wit it. This is contradicted by common law tested and upheld in the courts. Bu groups within several Methodist co gregations recently have tried t withdraw from The Methodist Churc —and keep church property.

In one case, some 50 families, i cluding 18 official board member left a church but did not get leg possession of the building. When th dissidents left, a new pastor was ap pointed and partly supported by co ference funds until he gained th confidence of the remaining congreg tion. Now the church is standing o its own feet again.

In other communities, individual and small groups have left congre gations of The Methodist Churc to join other churches which sanc tion segregation. Among them ar Southern Methodist and Congrega

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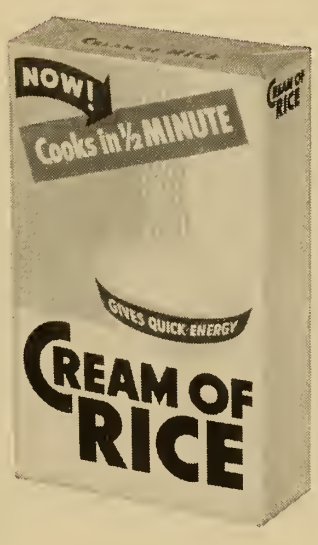

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TASTES SO GOOD AND SO GOOD FOR YOU

tional Methodist churches some of which trace back to 1939, when they refused to join in Methodist reunion.

Methodist leaders now feel that the back of the withdrawal effort has been broken, and that although the threat continues, it is diminishing. Moreover, the departure of militant dissidents will leave many congregations closer knit.

Turning a Corner: Last October, MAMML's *Information Bulletin* directly attacked the Interboard Council of the North Mississippi Conference and the Rev. John D. Humphrey, its executive secretary. Mr. Humphrey, a member of the General Assembly of the National Council of Churches, had called a meeting of various community leaders to discuss some phases of the NCC's work. The NCC's Delta Ministry, now underway in the state, was brought into the discussion by one of the participants and much time was spent considering it. MAMML reported this in an article titled *The Mississippi Delta Ministry —A Blue Print for Communist Control,* which imputed communist orientation to the effort.

Responding to this, the Interboard Council in December issued a statement condemning and deploring MAMML's "program of vilification of The Methodist Church and its lay and clerical leadership." It established a standing committee to monitor future issues of *Information Bulletin* for "possible instances of actionable libel or slander" and appointed a special committee to consider further statements appropriate for interpreting "the quest of The Methodist Church for an inclusive church in an inclusive society."

The National Council of Churches, of course, has been a focus of resentment because of its involvement in training last summer's volunteer civil rights workers—after it became clear that otherwise they would have no training. Since The Methodist Church is a member denomination of the National Council, that resentment has been felt in the budgets of many Methodist congregations. Some official boards voted to pay none of their World Service askings this year. At one point last fall, 235 Mississippi churches had not paid anything on World Service apportionments.

In recent months, however, church officials have worked hard to explain both the National Council's involvement and the critical need for World Service funds. Many churches quietly have begun to make World Service payments, and church leaders are hopeful that askings will be met by conference time in June. In some churches, special offerings were received which exceeded amounts d for World Service.

Leadership in Crisis: Although te sions continue, the climate in Missi sippi has changed enough since th long, hot summer of 1964 th responsible leaders are being hear One of the new voices is that Bishop Pendergrass, who overse Mississippi's two white Methodi conferences. At a January meetin of Mississippi Methodist leaders, h declared: "We have been thinkin too much about the things that hav been done to us, rather than wh we as a church can do for the world He is making it very clear tha he stands firmly behind the policie and positions of The Methodi Church.

In the upheavals of recent year Mississippi Methodism has suffere a severe loss of ministerial leadershi particularly in the Mississippi Co ference. In the past five years, the has been a net loss of some 80 mi isters—including some of the mo promising young seminary-traine men. Those who spoke out too frankl on controversial topics often foun themselves standing alone. Man also felt that their career outlook were bleak because they had not su ported a particular group of ministe in the Mississippi Conference. special committee appointed in 196 to investigate why ministers we leaving that conference reported th "conference politics" was cited as factor by two thirds of the respon ents—leading all other reasons.

Today, however, those who spea out do so with the knowledge that the will be backed by Methodist leade ship in the state. In Philadelphia, ne which the three civil rights worke were murdered last summer, the Re Clay F. Lee has spoken both in h church and before civic groups urgin responsible citizens to uphold orde and equal treatment before the la for all persons. In the context o Mississippi, even this appeal some times is dangerous. But he and other backed both by Methodist leadersh and by leading laymen, are pressin efforts to rally responsible citizensh and churchmanship.

Laymen on the Firing Line: Th growing spirit of unity and determina tion to uphold Methodist policies an programs has infused laymen, too With Methodists constituting mor than 25 percent of the state's churc members (Baptists lead with over 6 percent), many are prominent busines and civic leaders. As one layman pu it:

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ist Church. If you go into any community in this state, and check to see who is leading the community chest drive, who is working with the Boy Scouts, the Girl Scouts, the YMCAs and YWCAs, and if you look closely to identify the few people who do, in fact, have rapport with leaders in the Negro community, you will find more Methodist laymen and laywomen than those of any other denomination."

Last October, for example, more than 650 citizens of McComb—a summer center of harassment and church bombings—signed a statement urging responsible citizens to take charge and end harassments, violence, and mob rule. A prime mover in this was J. Oliver Emmerich, a Methodist layman and publisher of the McComb *Enterprise-Journal*. Early in the summer, he had written a series of editorials which led to crosses being burned in front of his home and the newspaper office, and a punch in the nose from an irate segregationist. But in the fall a second editorial series on community responsibility led to the statement published in his newspaper. In late January, McComb showed every sign of having ended violence and harassment.

Last summer, Methodist laymen were instrumental in making the Jackson Chamber of Commerce one of the first organizations in the state to urge compliance with the Civil Rights Act. Only four of the chamber's more than 2,300 members withdrew.

Other Methodist laymen are taking leadership in the Mississippi Economic Council (the state's chamber of commerce). Early in February, the council issued a statement urging respect for law and order, talks between leaders of both races, impartial administration of voting laws, and strengthening public education. The statement had been drafted and urged by a Methodist member.

Earlier, a group of clubwomen from various parts of the state, many of them Methodists, formed a group called "Mississippians for Public Education" which urged preservation of public schools. This, of course, ran counter to the thinking of segregationists who have advocated private schools excluding Negro children.

As important as these public declarations have been, more important are the behind-the-scenes activities of individual laymen and women, working through community and business organizations. In urging orderly progress, often an unpopular view, many have risked their business and professional reputations.

Progress From Within: Real change in Mississippi must be generated by the state's own citizens. Even persons who have gone to the state to demonstrate against segregation patterns admit this. And it holds as true for the church as for community life.

One of the most hopeful developments in the state has been organization of the Committee of Concern, an interfaith, interracial group helping to rebuild some of the state's 38 burned Negro churches. At the beginning of February, more than $50,000 had been received for this purpose —from all 50 states and 7 other countries. More than half of this amount came from within Mississippi. On January 24, a Negro Baptist church north of Jackson was rededicated, the first of 13 then authorized for assistance to be completely rebuilt.

Over the Christmas vacation, a group of Oberlin (Ohio) College students helped rebuild another church near Ripley, bringing with them $7,000 in contributions for the purpose. Mississippi college students soon will be helping rebuild other churches. Under the auspices of Wesley Foundations and other denominational campus groups, chapters of the Committee of Concern are being organized to channel both funds and workers.

Headed by Dr. William P. Davis, a Southern Baptist official, the Committee of Concern has Bishop Pendergrass as chairman of its executive committee. With a board including Roman Catholics, Jews, and representatives of several Protestant denominations, the Committee of Concern hopes to expand its activities to other programs seeking long-range solutions to Mississippi's racial tensions.

The Way Ahead: Mississippians who have realistically sized up the present situation in their state admit that there still are far more problems than solutions. While they hope for time in which to work on those problems, they know that civil rights groups are going to continue their efforts, and that another surge of activity this summer will further harden resistance among many elements of the white community. They confess there is still precious little communication with the Negro community.

And yet, the signs of hope and of progress from within are many, if small. Among Methodists, there is hope for growing communication and understanding with churchmen from other states—those who do not pretend to have answers to all the state's problems. A group of ministers and laymen from Iowa, for example, spent several days in the state getting acquainted with people and problems. Prospects are good for working out other programs of this sort. A plan is under consideration to encourage college students from other states to spend a semester in Mississippi, and

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to seek summer employment there. Ministers have participated in summer pulpit exchanges in other states with great benefit at both ends. There have been interracial meetings with Methodists of the state's two Central Jurisdiction conferences, and others are hoped for.

Many in the state admit the truth in Ralph McGill's statement that the church in the United States has been "merely a bit player in the greatest revolution of our time." While Mississippi's problems are severe, and while some congregations still are bitterly divided, there is a rising optimism that the church will move ahead, frankly grappling with its problems.

Negroes and civil rights workers in the state are quick to point out that optimism is easy for those who have not suffered injustice and deprivation. They classify much of what has been labeled "progress" as merely token effort, spurred by the state's bad image and by economic factors rather than real concern for the downtrodden Negro.

But there is agreement on both sides that Mississippi has been too convenient a whipping boy. One unfortunate result has been that similar problems—perhaps less public and more subtle but equally severe—have been conveniently swept under the rug elsewhere in the U.S. It is not too much to hope that, out of its anguish, Mississippi can help show the way.

To Set Hospital Standards

A certification and accreditation program that would "implement minimum, basic standards" for Methodist hospitals and homes, to provide for continual review and improvement of services, was approved at the recent annual meeting of the Methodist Board of Hospitals and Homes.

The administrators also generally agreed that Methodist hospitals should be leaders in racially integrating their facilities, with the possible exception of multiple-bed rooms.

Bishop Ralph Taylor Alton, vice-president of the national board, replied to those who criticize the church for engaging in welfare work. He pointed out that the church must involve itself in welfare "because these services are processes that help people to become both the objects and the subjects of [Christian] concern."

Although the church need not be the "whole program" of welfare service in order to be a redemptive influence, he added, "a part of its influence is to encourage the kind of general concern for service . . . which is now evident in many projects undertaken by general society."

Methodist-related health and welfare agencies ministered to a record 1,783,087 persons in 1964, an increase of nearly 35,000 persons over 1963.

Included among the 268 Methodist related health and welfare agencies are 78 hospitals, which served 793,543 patients last year; 138 homes for the aged, with 16,885 residents; 3 homes for business women, with 51 residents; and 49 children's homes serving 6,765 children.

M. T. Lambeth, superintendent of Children's Home, Inc., Winston Salem, N.C., was installed as the new president of the National Association of Methodist Hospitals and Homes which is affiliated with the national board.

10 Birthday Dinners for MCOR

Methodism's overseas relief agency which ministers to needy persons regardless of religion, race, or nationality, is observing its 25th anniversary this year.

The Methodist Committee for Overseas Relief (MCOR) is celebrating a quarter of a century of worldwide service with a series of dinners across the country this year. Some 500 Southeastern and Central Jurisdiction ministers and laymen attended the first of the dinners at Mobile, Ala. on January 25.

A similar gathering was held at San Antonio, Texas, February 15. Others are scheduled for Kansas City, May 6; Springfield, Ill., May 7; Madison, Wisc., May 10; Denver, Colo. September 13; Portland, Oreg., September 16; Richmond, Va., September 20; Albany, N.Y., October 8; and Pittsburgh, Pa., November 1.

More Deaconesses Wanted

One new Methodist deaconess from each annual conference Woman's Society of Christian Service will be sought between now and May, 1966.

Women of the church are being asked to recruit approximately 100 new deaconesses as part of the 25th anniversary of the Woman's Society.

The increased recruiting effort is being made in an effort to offset a decrease in the number of active deaconesses resulting from retirements.

Miss Betty Letzig, special assistant for deaconess work in the National Division, Methodist Board of Missions, has disclosed that in the past five years there has been a net loss of 56 active deaconesses. This has happened despite a steady but small increase in the number of deaconesses commissioned each year since 1960. The number of active deaconesses in 1964 decreased to 358, compared with 414 in 1959.

"Retirements are at a peak and will remain so for the next 12 to 15 years," Miss Letzig said.

Last year 78 deaconesses served in community centers, 65 in local

churches, 48 in teaching and student-work assignments, 42 in homes for children and the aged, 38 in town and country work, 34 in miscellaneous fields of work, 22 on the staffs of Methodist general boards and ecumenical agencies, 19 in hospitals, 8 on conference agency staffs, and 4 as supply pastors.

Missions Board Appropriates $29.9 Million for 1965-66

A record $29,991,825 for support of Methodist missions programs in the United States and 48 other countries during 1965-66 was appropriated by the church's Board of Missions in its 1965 annual meeting at Buck Hill Falls, Pa.

The meeting closed with the commissioning of 35 new missionaries and deaconesses—10 to work in the U.S. and 25 for service in seven other countries.

The $29,991,825 appropriated for the fiscal year beginning June 1 is almost $3 million more than was appropriated last year. It includes $18,582,135 for overseas work and $8,626,522 for projects in the U.S. and Puerto Rico.

Not included in the appropriations total is income anticipated for the Advance, the special program in which churches, groups, and individuals support missionaries and mission projects of their own choosing. Last year more than $9 million came from that source.

Among other actions, the board unanimously adopted a resolution calling on the U.S. government to take the lead in seeking an international pact of noninterference in civil war-torn Congo. It suggested that such a pact could be worked out in the United Nations or the Organization of African Unity. Such a plan would be policed by an international force, the resolution said.

Among many reports heard by the board was that of Mrs. Porter Brown, recently elected general secretary.

Mrs. Brown announced and the board approved plans for relocation of some National Division offices from Philadelphia to New York. Personnel of the section of home fields will begin the move, probably about June 1.

In its separate sessions, the National Division board of managers expressed willingness to participate with the federal government, as well as with other public and private agencies, in combatting poverty. Participation would include acceptance of federal funds under certain conditions.

The division established a special Appalachian development commission to formulate programs for that section of the eastern U.S. It will center particularly in three existing Methodist agencies: Hinton Rural Life Center, Hayesville, N.C., Kentucky Mountain Mission, Jackson, Ky., and Tyran Parish, Randolph County, W.Va.

The division also authorized establishment of a racial reconciliation project in Mississippi, to be under direction of Bishops Edward J. Pendergrass and Marquis L. Harris. Two former missionaries, Misses Louise and Mathilde Killingsworth, Mississippi natives, were assigned to begin the reconciliation program.

Sessions of the World Division heard reports from a number of missionaries and staff members concerning developments affecting Methodist work throughout the world. Among them: Dr. William S. Hughlett, one of five missionaries held captive by Congolese rebels for two months last year. He reported on circumstances which led to the death of Missionary Burleigh A. Law, Jr., at the rebels' hands.

In their meeting preceding sessions of the board, members of the Woman's Division endorsed the Johnson administration's federal aid to education program, urged continued support for the UN, and called on all Methodist women to answer attacks on The Methodist Church, National Council of Churches, and the UN.

The board paid tribute to a former staff member, Dr. Eugene L. Smith, now executive secretary in the United States of the World Council of Churches, who addressed the meeting on recent developments in ecumenism.

Dr. Smith noted with approval the deepening of relationships between Christian groups, including "the incredible multiplication of serious contacts" between Protestants and Roman Catholics since the papal reign of John XXIII.

Elect Two Bishops in India

In the last episcopal election of Methodism's current quadrennium, two leaders of the church in India were named bishops by the Southern Asia Central Conference.

The Rev. P. C. Benjamin Balaram, 56, of Delhi, and the Rev. A. J. Shaw,

CENTURY CLUB

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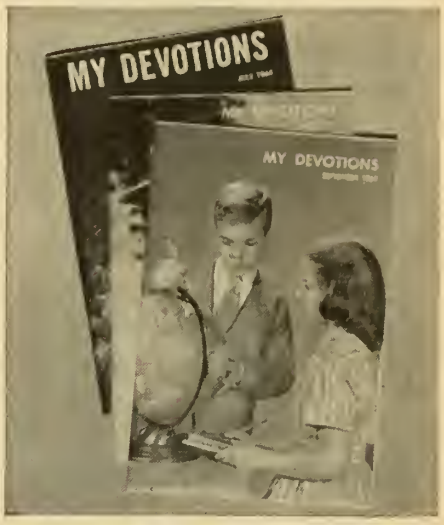

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58, of Lucknow, succeed retiring Bishops John A. Subhan and Shot K. Mondol.

Assigned to the Lucknow Area, Bishop Balaram, elected on the 29th ballot, has been the church's director of public relations and promotion in India and secretary of the Delhi Area.

Bishop Shaw, elected on the 23rd ballot, was assigned to the Bombay Area. He has been educational secretary for the denomination in India, responsible for the Christian education program in all local churches, and in 125 Methodist elementary and secondary schools.

Reassigned were two leaders elected in 1956. Bishop Mangal Singh went to the Delhi Area and Bishop Gabriel Sundaram to the Hyderabad Area.

Dr. Denman to Receive 1965 Upper Room Citation

The annual *Upper Room* Citation for 1965 will be presented to Dr. Harry Denman, general secretary of the Methodist Board of Evangelism.

Dr. Denman will become the 17th person to receive the citation for his outstanding contributions to world Christian fellowship. The 1964 award went to Dr. Billy Graham, the internationally renowned evangelist.

Dr. Denman

In announcing the citation, Dr. J. Manning Potts, Nashville, editor of *The Upper Room*, said the presentation will be made at an interdenominational dinner later this year. Dr. Denman also will be the only person representing the United States in the World Christian Fellowship issue (September-October) of *The Upper Room* this year.

A layman and native of Birmingham, Ala., Dr. Denman has been general secretary of the Board of Evangelism since 1940. He has announced he will retire this spring.

Prior to becoming head of the board, Dr. Denman served a year as secretary of evangelism of the Board of Missions of the former Methodist Episcopal Church, South, and was business manager of the First Methodist Church, Birmingham, 1918-38.

Presently he is chairman of the committee on world evangelism and a member of the Executive Committee of the World Methodist Council. In addition, he has served on the department of evangelism and the General Board of the National Council of Churches, and as a member of the commission on world mission and evangelism of the World Council of Churches.

Phoenix Minister Elected To Top Evangelism Post

Newly elected general secretary of the Methodist Board of Evangelism is Dr. Kermit L. Long, pastor of Central Methodist Church in Phoenix, Ariz., since 1956.

Dr. Long, who assumes his duties this spring, succeeds Dr. Harry Denman, who retires after 25 years as leader of the church's evangelism work. The minister of the Phoenix church was elected at a one-day called meeting of the board in Dallas. Dr. Long formerly served congregations of churches in Illinois and Ohio.

Dr. Long

"We believe we have the best representative of all the best approaches in winning people for Christ and proclaiming the Good News," said Bishop Gerald Kennedy of Los Angeles, president of the Board of Evangelism.

During Dr. Long's eight-year pastorate at the 4,400-member Central church, about 2,000 persons joined on profession of faith. He is a past president of the Council of Evangelism, an auxiliary of the board.

His recent book, *Hungers of the Human Heart* (Abingdon, $2), is in its second printing.

Methodists in the News

Dr. James L. Price, Jr., Duke University professor, was elevated to the presidency of the American Academy of Religion. He was vice-president.

Samuel Bautista, attorney from the Philippines; **Ransom S. Durr**, lay leader of the Central Alabama Conference, Birmingham; **Mrs. Alvin B. Pfeiffer**, Aurora, Ill.; and the **Rev. Frank M. Gray, Jr.**, Glendale, Calif., are the newest members on the Methodist Board of Lay Activities.

Dr. Benjamin B. Graves, University of Mississippi professor, was named acting president of Methodist-related Millsaps College, Jackson, Miss., to serve until June 1 when he will begin a full four-year term as president.

Robert C. Neal, former Methodist Board of Missions member, was killed with his son in a light plane crash in Montana.

The 'BLUNT INSTRUMENT' People

EDITORS LIKE to get mail. Whether it is a pat on the back or a hatchet job dismembering the staff, its motives, and the entire contents of the latest issue, letters from readers do show that they are reading and responding to a publication.

Happily, we at TOGETHER get our fair share of letters—all kinds. But recently we have noticed a small but increasing number remarkable for their crudity and teeth-grinding self-righteousness. Their writers use words in the manner of a murder mystery's "blunt instrument," flailing wildly in all directions. Reading these letters is like stepping into a cold shower: after a while you adjust to the shock, but you still don't like it.

Please understand it is not criticism that bothers us; we expect that, and need it. There always will be differences of opinion. The question concerns attitudes and tactics. If you want to win someone over to your way of thinking, or at least to an appreciation of your point of view, how do you go about it?

In the first place, don't claim to have *all* of the answers. No man does; no man ever will. Nor is the Bible packed with detailed solutions to all of life's problems. Our faith compels us to seek solutions and gives us certain guidelines in that quest; it does not furnish a minute-by-minute agenda for daily living—or a surefire formula for magazine editors. So when you're trying to sway another person's thinking, don't claim to have the last word from on high. State your convictions, yes, but respect the convictions of others who sincerely differ.

Secondly, keep your sense of humor. John Wesley, who never could be described as frivolous, once commented that "Sour godliness is the devil's own religion." Every congregation has sincere, hardworking members whose faces always seem frozen in determination, and whose manner is both impenetrable and humorless. These are the "blunt instrument" people, puffing pilgrims who model themselves after our sour-puckered Puritan forebears. Who convinced them that it was evil to enjoy life? And how can we convince them that a person can be serious without being stony, that the mark of the Christian shouldn't be grimness, but joyfulness?

A third point. Through the centuries, Christians have sought to influence the world around them, to change it for the better. They have done this, in many cases almost miraculously, through sheer perseverance. In some cases, the direct frontal approach is the best method of getting to the heart of a problem. In other cases, though, a head-on charge results only in getting thrown back on your ear. You know how it is with children: confront them point-blank with evidence of wrongdoing, and they may deny all. But edge up to the subject in random conversation, and they may blurt out the whole story.

To put it baldly, many Christians today are trying to do worthwhile things, but they are not getting anywhere because they lack *finesse*. Sometimes raw power gets across a point as no amount of finesse could—as any parent knows. But more often, finesse is the ultimate weapon. It not only is a great preserver of pride, which so often stands in the way of progress, but it also helps skirt immovable objects which block the way to worthwhile goals.

Back again to letters from readers. Those we read with care are definitely *not* those which flatly tell us we are absolutely and completely wrong, and then grimly list for our edification all the right answers. Those get one reading and are put aside for others which also may argue with us—with conviction but with temperance. We treat these with respect because that is how they address us. In that kind of atmosphere we may even confess we have been wrong!

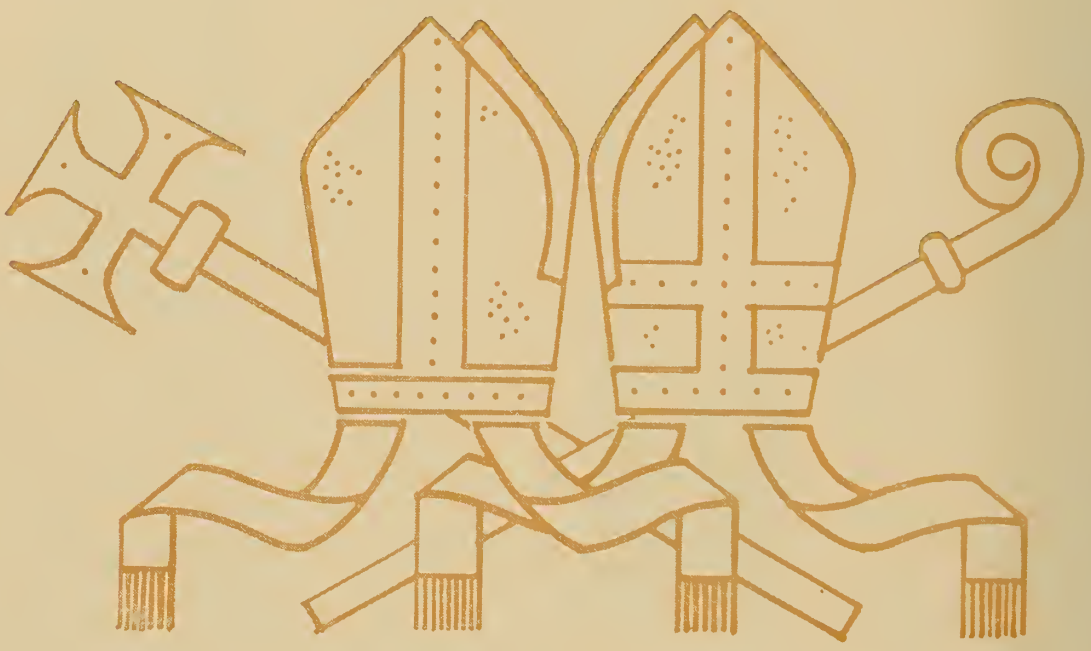
Lest you conclude that this little discourse is idle editorial shoptalk, consider the application of these same principles in your own church. As a matter of fact, some of the current themes that have brought us such intemperate mail from readers are the same themes that have split congregations into angry factions, paralyzing some churches and the witness they should be making.

How do you keep these forces from tearing a congregation apart? Not by marching up to those who hold differing views and reading the riot act. Not by swinging a sledgehammer when a hairpin would spring a lock, or firing a battery of howitzers when a peashooter would hit the target. No, the channels of communication must be kept open. And then, with mutual respect and careful selection of the weapons of persuasion, understanding and progress are possible.

The same guidelines apply outside the church. As laymen, we represent the Christian faith to the world through our daily contacts with others. One thing is sure: we aren't going to get far or influence many if we put on a stern, self-righteous mask and bull our way into every china shop with which we disagree.

These times are not easy, and the way for Christians is both hard to find and hard to follow. But please, let's not always be recognized by the frowns on our earnest faces and our heavy-handed, self-righteous ways. —YOUR EDITORS

Protestants in the past have been guilty of narrow prejudice in fighting to exclude parochial schools from benefits of proposed federal aid-to-education programs. Such bigotry must be cast aside. Yet, such proposals do carry real dangers for the nation's educational system, and citizens of all religious faiths should be aware of them. Here are the facts, summarized by an expert in the field.



Right Reasons *for* Opposing Public Fund *for* Parochial Schools

By DEAN M. KELLEY
Director, Commission on Religious Liberty
National Council of Churches

AFTER nearly 40 years of wandering in the wilderness, those who seek federal aid to elementary and secondary education may enter the promised land in 1965.

In the session which ended last year, Congress provided aid for colleges and universities, for vocational and medical education. It renewed and expanded aid to public schools in federally impacted regions and in the teaching of subjects related to defense.

But general aid to elementary and secondary education on a national scope was blocked again by three old obstacles: (1) Conservatives opposing any increase in federal government, particularly in education. (2) Defenders of civil rights opposing federal support of segregated schools. (3) Patrons of parochial schools opposing any federal expenditures for education in which they were not included.

With passage of the 1964 Civil Rights Act, no federal funds can be used for any form of racial segregation, so this issue no longer obstructs other legislation. In the recent election, the conservative forces in Congress were weakened. Consequently, the main obstacle remaining is the "religious issue."

Tremendous pressure will be brought against this impasse by the Johnson administration, which is determined that the Congress will enact a federal-aid bill of some kind. It could be disposed of in either direction—by *inclusion* of parochial schools or by their *exclusion*—as long as some form of federal aid gets through.

In this session of Congress then, as never before, political pressures and counterpressures will determine which way the church-state question will be settled. Spokesmen for the National Catholic Welfare Conference and for the predominantly Roman Catholic lay organization, Citizens for Educational Freedom, will not themselves advocate federal aid to education, but they will insist that *if* federal aid is given to public schools, it should be given to *all* schools—including those owned and operated by churches.

The opposition of this group in the past has been so successful that they now have won acquiescence from organizations such as labor unions and some educational groups which want *some* kind of general federal aid to education at any cost. The American Federation of Teachers recently reversed its stand and now favors federal aid to parochial schools. The much larger National Education Association has shown some signs of compromising its traditional insistence on aid to public schools only.

On the other hand, The Methodist Church and almost every other major Protestant church body in the nation consistently have *opposed* tax aid for church schools, including their own. So have most Jewish groups (except a few ultra-orthodox ones), the American Civil Liberties Union, the National School Boards Association, the American Association of School Administrators, the National Congress of Parents and Teachers, and many others.

The National Council of Churches is strongly in favor of federal aid to education, as its General Board asserted in a policy statement, "Public Funds for Public Schools," adopted in 1961 by an 87-1 vote:

"All citizens share responsibility for the general education of all children in our society. The public school, supported by the taxes of all citizens, is the main and indispensable agency for this purpose. . . .

"As a nation it is our duty to encourage the full development of the talents and abilities of all our citizens. The provision of general education for all requires the mobilization of the best resources of our society to support the public-school system, which in many areas is already inadequate to cope with the rate of our population growth and the rapid increase of knowledge. . . .

"Therefore . . . we favor the provision of federal funds for tax-supported elementary and secondary public schools . . ."

States and localities support their public schools mainly by property taxes—a weak lever for raising the necessary revenues. Furthermore, some states and districts are much poorer than others, though the children they educate (or under-educate) may later become a burden rather than an asset.

Therefore, many feel, some way must be found quickly to apply the material resources of our wealthy land to the fuller development of the abilities of the children of every state and community. This is the main issue at stake; the church-state issue must not be allowed to eclipse it. But neither should that issue be thrust aside.

Probably a majority of congressmen and citizens would not align themselves strongly either for or against including parochial schools among recipients of federal aid to education. They are the broad and uncommitted middle group which casts the deciding vote on most issues of public policy after weighing the arguments, the threats and blandishments of both sides. If we believe that there should be federal aid to education, but that public funds should go to public schools only, we must convince this undecided middle group.

If we are to convince them, however, we must be much more vigorous and articulate than we have been. At present, we are being outargued by the advocates of tax aid to parochial schools! And we must use more reasonable and more convincing arguments than we have been using, for they are no longer very persuasive—if they ever were!

It is no longer sufficient, for example, to cite the principle of "the separation of church and state" without explaining what we mean by it and why it is important. The reason this explanation is necessary is that many Protestants, and others, have been opposing tax aid to parochial schools *for the wrong reasons*. With the rejection of these reasons, the principle they have been used to justify also is rejected.

The main wrong reason is *anti-Catholicism*. There is in many Protestants an ancient strain of hostility to the Roman Catholic Church. We tend to feel that whatever the Catholics want we should oppose, and that whatever benefits them must have something wrong with it. This ancestral impulse has come down to us from centuries of bloodshed and bitterness between the two main branches of Christianity—with fault on both sides. It is something we should have learned by this time to live down together. The ecumenical movement is teaching us that we need to help each other become something better

than we are by binding up the injuries we ourselves have helped to inflict.

Certainly the Roman Catholic Church in recent years has shown impulses to reformation and renewal that would have gratified Martin Luther and ought to inspire us. These impulses have been repeatedly suppressed and frustrated by conservatives in the church. But they have shown surprising strength at Vatican Council II, nonetheless, and may well triumph in the end—unless non-Catholics strengthen the conservatives by rejecting or discounting the impulses to reform of more liberal Roman Catholics.

Many of the leaders of our nation today are alienated by argument based on "separation of church and state" because they associate this argument with an undertone of anti-Catholicism which too often has accompanied it. Those who oppose tax aid to parochial schools for reasons having nothing to do with Roman Catholicism will be handicapped for a long time by the stigma of emotional anti-Catholicism. Reasonable men are rightly repelled by this wrong reason for our insistence upon public funds for public schools only, and we must take pains to make clear what the *right* reasons are—reasons which we may share with many Roman Catholics as well as other citizens.

The following are offered as some of the "right" reasons:

1. The independent school must be independent. Most Protestants and most Americans would uphold the right of parochial schools to exist, and the right of parents to send their children to them. These rights have been upheld by the Supreme Court of the United States, and they are precious to all citizens. If we uphold these rights, we cannot at the same time entertain a subconscious desire that all parochial schools should go out of business, let alone take steps to put them out of business.

The time may come, in one community or another, when the public schools become remote from the interests of parents for the education of their children and, at that time and place, those parents will want to have the option of setting up an independent school (with their own resources) that will fulfill their intentions for their children.

It is no reflection upon public schools to point out that they, like any other institution, can become inflexible and unresponsive to the needs of people if deprived of the stimulus of competition. Competition is supplied by independent schools set up co-operatively by like-minded groups of parents who are able to shape the character of their school because they can freely give or withhold their support, as they cannot always do with the public school.

The independent school provides a contrast to the public school and an antidote to its monopoly of education *only so long as it is genuinely independent.* If it is able to rely on tax funds for its support rather than on the free contributions of parents who believe in it, two things happen: it becomes less responsive to the wishes of those parents, and it then becomes subject to the controls that always and inescapably accompany tax funds.

This change in the essential character of the independent school inevitably follows the change in its source of support and is simply an illustration of the economic law of nature that he who pays the piper calls the tune. If the whole community is going to be called upon to support a school through the compulsory process of taxation, the whole community is going to call the tune sooner or later for that school, and the end product is not to strengthen independent education but to turn it into *another kind of public school!*

We appreciate parochial schools as independent alternatives to public schools, but only as long as they are truly independent. We admire the sacrifices of parents and churches which have established and maintained such schools for religious reasons by their own voluntary contributions, but only as long as their schools actually are thus maintained. When parochial schools seek and accept tax funds, they automatically become something other than what they have been, and no longer merit admiration and appreciation as independent, voluntary schools.

2. The state must not discriminate between religions. The American bishops of the Roman Catholic Church insisted in 1961 that granting federal aid to public schools but not to parochial schools would be discriminatory, excluding children because their parents had chosen for them a religiously oriented education. If this is discrimination, it is of the kind that seems to be written into the First Amendment—as recently interpreted by the Supreme Court in the Everson (1947), McCollum (1948), McGowan (1961) and Torcaso (1961) cases:

"The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

Parochial schools are primarily and essentially *religious* schools, although they may teach general subject matter also. The basic reason that churches—Roman Catholic, Lutheran, Quaker, Seventh-day Adventist—establish parochial schools is *to teach their faith to the children of the faithful.* The entire setting, atmosphere, and curriculum of the school contribute to this end—and a laudable end it is. Other churches, however, choose other modes of teaching the faith to the children of their faithful: Sunday church schools, summer camps, vacation Bible schools, youth organizations, and so on.

If the government is to begin to subsidize *one particular mode* of religious education and not the others, this would indeed be *discrimination among religions,* and *would immediately force other religious groups to imitate the preferred mode.* The result would be the growth of a rash of parallel, competing religious schools of general education—all subsidized by tax funds. The effect of this policy upon public schools and our whole society would be disastrous, and constitutes a strong and separate reason for opposing tax funds for parochial schools.

3. The state should not support education that is segregated either by race or religion. There are some who suggest that since America is a pluralistic society, a genuine pluralism would be recognized and encouraged by tax support of a diversity of school systems, in which each religious group would use the taxes of its members to pay for the education of its children in its own parochial schools. We are chided that all other Western democracies have found a way to distribute educational funds justly to all school systems, so why can't we?

What is not as often explained is the effect which these arrangements have had on other nations. Dividing the children of our society into sectarian segments throughout their educational careers is an undertaking fraught with hazards for our nation's future.

As long as public schools are strong, and as long as religiously selective schools are voluntarily supported, there will be a high degree of give-and-take between them. The children of any faith group will never be entirely in that group's own parochial schools, and many of them will transfer back and forth between systems from time to time, making their interfaith contact.

If religious-school systems were supported by taxes as a matter of public policy, however, they would tend to become the preferred agency of education for many citizens (at the behest of their churches), and would come to encompass all children of that faith group through their school careers.

The result could be an educational situation segmented from top to bottom along sectarian lines. This segmentation could extend to the rest of society as well, until citizens would carry on most of their activities within religious enclaves occupied exclusively by "their own kind."

This unfortunate pattern has developed in the Netherlands, largely as a result of the struggle over public support of parochial schools. Today each faith group has its own publicly supported school system, its own newspapers, magazines, radio and television stations, labor unions, professional associations, libraries, hospitals, clinics—and even political parties!

The grimness of this arrangement is described by Theodore H. Reller, dean of the school of education of the University of California, who investigated it.

In recent articles, Dr. Reller reports how Holland is "pillarized" among Calvinist, Roman Catholic, and neo-Calvinist segments, with a few "neutral" school systems in the larger cities for the handful of citizens who do not fit into the other segments. (These are the remains of the public schools, which once enrolled 80 percent of the children, but now enroll only 20 percent.)

The most alarming feature of this "pillarization," according to Dr. Reller, is the suspicion and animosity created and perpetuated among the pillars. It is considered offensive for a Calvinist to patronize a Catholic grocer, or for a Catholic to read a neo-Calvinist newspaper. Reller relayed the comment of the principal of a neo-Calvinist school, who had just interviewed an applicant for a position teaching geometry. "She seemed to be a fine teacher—just what we needed and a member of the church—but I had to turn her down," he remarked regretfully. "She once taught at a *neutral* school."

The jealousy and competitiveness among the Dutch school systems are intense. Salaries of teachers cannot be raised at one school without protests from the teachers at the others. Equipment is modest and changes in curriculum minimal, since every improvement must be duplicated in each little schoolhouse lest there be outraged complaints against the government of "religious favoritism."

Every society develops in ways determined by its unique history. Thus, what works in Holland and Britain or Quebec might not work in the United States—or have the same bad effects. Certainly there are far more faith groups here than in Holland. If each were given tax support for its own school system, the divisions might not be so deep but the fragmentation would quite likely be much wider.

We should not try to mimic the patterns of another society, nor should we disregard them, but we should seek to be true to the central achievements of our own tradition and culture, chief among which is our long insistence upon religious liberty.

4. No man should be taxed to support any religion—even his own. Voluntary and sacrificial giving is one of the most powerful engines of human endeavor, and one that is most often activated and harnessed by religious commitments—the most profound and sensitive of man's choices. To deprive a man of the opportunity to harness this most powerful force to his most cherished and central convictions is to interfere in his personal affairs in a most offensive manner.

As Thomas Jefferson expressed this in the Virginia Act for Establishing Religious Freedom: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors is sinful and tyrannical. . . ."

If a man is taxed to support institutions which teach a faith that he does not believe—enterprises founded, owned, and operated by religious groups to which he does not belong—then he has been conscripted in the service of creeds he has not chosen.

We have had abundant experience with this forced labor for religion through the ages, and it has not been a very happy experience. In fact, it was to escape just such involuntary servitude to established churches that many of our forefathers came to this country. Some of them participated in writing a First Amendment, designed to protect us from such conscription for religious ends. It would be tragic for us today to return to the European arrangements which the authors of our Constitution sought to leave behind. □

THE most concise yet detailed treatment of the legal, historical, and public-policy issues in this current controversy written from a Protestant point of view is found in a publication commissioned by the author of this article: *Public Funds for Parochial Schools?* by George R. LaNoue, which may be ordered from the National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027 (50¢).—EDITORS

After many years, the confident faith of a frail little girl remains an inspiration.

A Little Child Led Me

By EVA JOHN KUHN

WHEN I entered the hospital for examinations, it was crowded, and I was asked if I would share a room. I said I'd be glad to. "Your roommate," the nurse informed me, "is seven years old—and quite a gal."

When the nurse introduced us, I said, "Hello, Mary," and smiled. Mary did not answer. She lay silent while I got into bed, but I felt her brown eyes following every movement I made. I noticed her tiny body, so frail it hardly made a lump under the covers. Then my eyes fell on a worn Bible on the stand beside her bed.

When our supper trays arrived, she sat up, clasped her pale hands under her bowed head, and in a weak voice recited:

"For Christ the Lord who came to save us, for all the love and goodness we have known, and for these, thy gifts to us, make us thankful. Amen."

Even now, across almost 20 years, I remember that blessing. I heard it three times a day as long as we shared a room. Nor will I ever forget the shame I felt when those sharp eyes caught a glimpse of me starting to eat without saying grace. Quickly, I dropped my fork and bowed my head while she finished her prayer. I felt ashamed that I was not so open about my religion as she was. Why had I omitted saying grace just because I was in a hospital where folks might see me?

Shortly after supper, Mary's mother came to see me. A young, plain woman with a face that beamed with goodness, she told me that Mary's father was in military service, that Mary had a sister, and that the family had been en

route to a new station when Mary suffered a hemorrhage. Her sickness was serious.

The three of us visited briefly, then Mary handed the Bible to her mother, who opened it and explained that it was a family custom to read from it each day. During Lent they studied events leading up to the Crucifixion.

While Mary—and I—listened, her mother read Mark 14. Then she closed the Bible and in simple language told her daughter about the Lord's Supper. It was obvious that Mary had heard this beautiful story many times; often she interrupted her mother to add details.

I listened while they talked together as if no one else were present. I was young at the time, with no children of my own. But, listening to them, I realized that a Christian mother must spend many hours with her children, helping them learn Bible stories and trying to build their character through the teachings of Christ.

When visiting hours ended, Mrs. Jones left and Mary prepared for bed. She turned out the lights and knelt to say her prayers—just as she had done at home. Again, I listened while she faithfully remembered the other patients in our wing. She ended by asking God to make her well so she could go home and wear the yellow dress her mother was making.

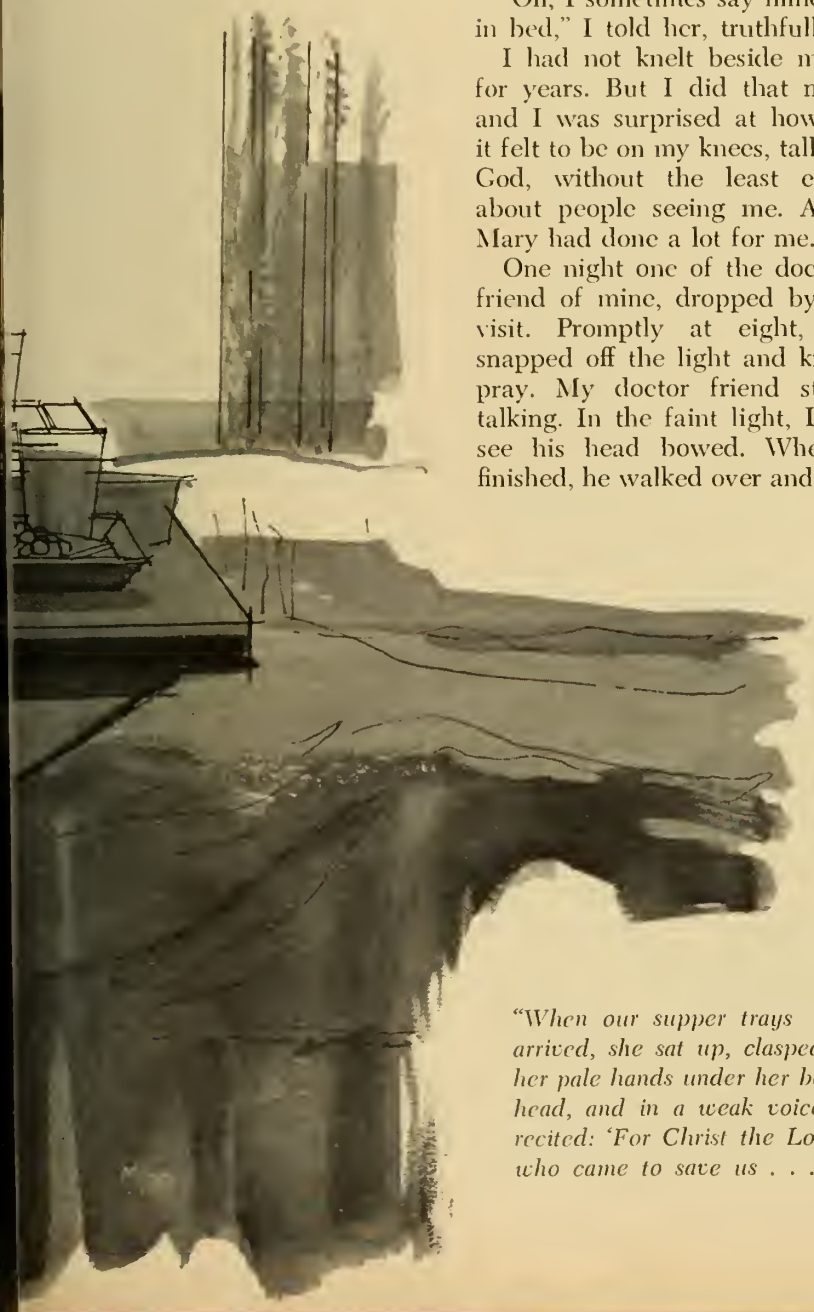
When she had finished, I called softly, "Good night, darling."

"But you haven't said your prayers," came her reply.

"Oh, I sometimes say mine lying in bed," I told her, truthfully.

I had not knelt beside my bed for years. But I did that night—and I was surprised at how good it felt to be on my knees, talking to God, without the least concern about people seeing me. Already Mary had done a lot for me.

One night one of the doctors, a friend of mine, dropped by for a visit. Promptly at eight, Mary snapped off the light and knelt to pray. My doctor friend stopped talking. In the faint light, I could see his head bowed. When she finished, he walked over and kissed her cheek, whispered good night, and quickly left. He was deeply touched. He was Mary's doctor too.



"When our supper trays arrived, she sat up, clasped her pale hands under her bowed head, and in a weak voice recited: 'For Christ the Lord who came to save us . . .'"

I do not intend to give the impression that Mary was not a normal child with a child's behavior: curious, restless, even boisterous when she felt well. She was a little news hound, going from room to room, meeting new patients, asking questions, and keeping us posted on the goings on all over our wing. She hid from nurses and doctors, drew funny pictures and sent them back on her food tray, and did all the usual things a bright, busy child does. And she was everybody's friend—even the crabby old man down the hall. He hardly talked to her at first, but he finally sent out for a book and read her a story every afternoon after visiting hours.

Throughout the two weeks we roomed together, I spent many hours reading to her. I read fairy tales and sometimes Bible stories from the church booklets on her bedside table. Many times I was hard put to answer her questions, but each day I learned a little more, especially in the story of Christ's Resurrection.

Then one Friday, Mary's hemorrhage recurred. She was rushed to surgery. But two days later God called her home. It was almost unbearably sad, but somehow her faith gave courage and hope to those who grieved. When her family said its last good-bye, Mary wore the yellow dress her mother had made.

A child like Mary can never really die. She lives on within the people who knew her—the grumpy old man, the rich and spoiled widow in the room next door, the doctors, the nurses, and me.

I still have no children of my own, but when I'm called upon to help with our church youngsters, Mary is always there to remind me that the most important thing in a child's life is his religious training—and it can never begin too early. Teach him the real meaning of Easter so he can teach it to someone else.

There is no way to measure the good that can be done by one small child who believes. □

In international affairs, turning the other cheek never has been accepted as an instrument of national policy—especially in an age of intercontinental, supersonic weapons. What is pacifist thought today? What are the practical objections to it? Here two Methodist ministers clarify the issues in debate.

Is Christian Pacifism Out-of-Date?

NO...We are at a point in history where we may be able to discard war

By ROBERT W. MOON
Pastor, First Methodist Church, Fresno, Calif.

IT IS NOT pacifism but war that is out-of-date. War is an anachronism that has survived beyond any claim its sponsors can make on the basis of logic or usefulness.

Myths That Sustain War

The belief that war is a good and effective instrument that may be used by people who call themselves Christians is kept alive by arguments such as these:

1. The myth that *war is a reasonable way to resolve international differences.* The fact is that war, by its very nature, subverts attempts to increase understanding of people and problems and tragically distorts the participants' perspective.

2. The myth that *force is the only language some people understand, and therefore its use or threatened use is an effective deterrent.* The fact is that while force might deter rational people, it is the irrational who start wars. Even if war were effective, it would still be an immoral instrument.

3. The myth that *modern weapons technology has not changed the nature of war itself.* The fact is, modern weapons are "equalizers," making small nations as dangerous as large nations. Rockets or space platforms ean drop weapons that ean destroy cities without warning. Weapons now in our hands have the capacity to destroy all life on the planet, so any war would be suicidal—no matter who claims the victory.

4. The myth that *small wars will not escalate into large wars using the largest weapons.* The fact is, any people irrational enough to go to war, or whose vision is distorted by arrogance or anger, may decide to use the most destructive weapons at hand to avoid defeat, to save face, or to retaliate.

These are some of the myths that have deceived many of us into believing that war is a good and useful tool when it is in fact an obsolete and immoral instrument.

Myths That War Sustains

Let's look now at some of the myths that have been kept alive simply because nations have treated war as if it were not out-of-date:

1. The myth of *national sovereignty, that any nation has the right to decide for itself on matters that are properly the concern of the community of nations.* Establishing military bases outside our boundaries, sending submarines and planes into territory not our own, releasing radioactive materials into the atmosphere, exploiting natural and human resources of colonial territories—these are all examples of matters that should not be decided by any nation alone. The nation-state is an anachronism.

2. *The myth that being heavily armed prevents attack.* It may actually invite attack. It is especially true that modern weapons systems grossly favor the attacker.

3. *The myth that the greatest threat to the peace and security of the world is some other nation.* In order to justify such unpopular things as conscription and high taxes for weapons, we have to have an enemy or scapegoat against which to focus the hostility we provoke. This blinds us to the possi-

bility that some of the evil may be in us.

4. *The myth that in a modern war the winner will be the one who gets there "fastest with the most-est."* There will be no winner in a modern war.

These myths that sustain war and that war sustains keep us from understanding that those who believe war is a good and useful tool are, in fact, starry-eyed dreamers. War and the modern world are not what they believe them to be.

Christian Pacifism Today

It could be that now is the fullness of time for Christian pacifism.

A pacifist is one committed to the use of love and truth in all situations of conflict. His aim is to help men and nations discover that a peaceful and just society is essential and possible in our time.

The Christian pacifist affirms that nothing has changed the significance and the relevance of these words from the New Testament:

"Love your enemies and pray for those who persecute you."

"Make friends quickly with your accuser."

"Repay no one evil for evil."

"If your enemy is hungry, feed him."

"Overcome evil with good."

These are not anachronisms. These counsels are not out-of-date. Implementing them now is absolutely essential if we are to save the life of our civilization.

It is the person who is committed to using love and truth who is aware of our common humanity. He has been freed from the myth of archaic national boundary lines. He sees abundant evidence of how interdependent the people of the world are. His essential loyalty, under God, is to a humanity above all nations, to a world community that must be born and nurtured now.

The Christian pacifist knows that there are many kinds of force. While he rejects war, he seeks to find forces that can be used in the service of love and truth. He accepts the force that is in goodwill and intellectual persuasion and forgiveness. He develops skills at finding nonviolent methods of resolving conflicts. He believes in redeeming instead of destroying offenders.

He has discovered that trust provokes trust. He believes that we can trust others to be aware of common dangers, to discover common interests, and to affirm common standards of truth and goodness.

He believes that it is possible now to fashion a world community of human concern that will recognize no boundaries of race or class or nation. He is ready to work at solving the tragic problems of economic injustice, poverty, disease, and illiteracy—not through the efforts of one nation operating unilaterally with the imminent risks of misunderstanding and arrogance and selfishness, but through many nations working together.

He knows that the time is at hand for the schools of every nation to teach history with books edited by an international committee of historians. Without this, we cannot be secure from the deceit and tensions born of pride of nation.

He recognizes the need for international reconciliation teams of consecrated men and women of skill and competence who will meet with the leaders of those nations unable to resolve their differences. "God," said Paul, "gave us the ministry of reconciliation." These teams would be charged with finding out what truth and goodwill can contribute to saving the nations from the destruction of war.

The sum of the matter is that we are at that point in history where we may be able to discard war as a tool. It has always been immoral. It has long outlived its usefulness by any standards. It is time to turn to the way of Christian love and truth. □

YES... Unless it can change the hearts of a majority of citizens

BY WILLIAM J. COOK
Field Director, Council on Religion and International Affairs

CHRISTIAN pacifism never has been in date as a guiding policy for Western democracies, which bear the heaviest imprint of a Christian heritage. Such nations have pursued pacific policies in specific situations. But there is serious question that any might adopt an overall pacifist policy in the future.

Those who advocate pacifism on religious grounds must recognize that, because Western societies are religiously pluralistic, a national policy of pacifism would need to be rooted in a secular, public philosophy. In a democracy, government is by consent of the governed. For that reason, the philosophical orientation of a national administration cannot contradict a consensus on fundamentals among its politically significant citizens.

Pacifism, however, never has been more than a leaven in Western democracies. If it is ever to be accepted as a keystone of national policy, the burden of persuasion rests on the shoulders of the minority who advocate it.

Yet pacifist persuasion has not perceptibly altered the political consensus. For that reason, it is difficult for pacifists to condemn on moral grounds those national leaders who carry out the non-pacifist desires of the majority.

Needed: A Consensus

National pacifism, Christian or otherwise, will be in date politically only when an effective pacifist consensus is welded among a majority of citizens. It is a characteristic of modern-day pacifists that the governors, and not the governed, are the major target of their moral criticism; that the limited policies of a nation are held

up to the absolute standards of a tiny minority. This minority has given little thought to *effective* means of changing the hearts of average citizens.

Here is a major reason that pacifism has never been in date for modern nations. Why should governments be expected to *be* Christian, according to the pacifist understanding, when they have failed to *make* Christian those who give government its powers and who give the consent necessary to the exercise of those powers?

If pacifism has been an illusion in the order of practical national politics, it is even more so in the order of international politics. India's achivement of independence often is cited as an example of the practicality of nonviolent action. Beyond the question of whether or not a colonial revolution is an event in *international* politics, India's successful struggle for independence was not even in major part attributable to passive resistance.

Under the veneer of Mahatma Gandhi's leadership, the British well knew, lurked the potential of mob and guerrilla force. And the Gandhians knew that, even in the face of disciplined mass civil disobedience, the British would not resort to a Nazi-type solution.

This last point is crucial. The effectiveness of nonviolence, of passive resistance, of the various techniques of pacifism, bears direct relationship to the character of those to whom they are applied. This character is composed not only of the character of the people, as seen in their history and traditions, but also of their social, legal, and political institutions. Pacific policies will be effective in relation to one type of problem with one type of nation; they will not be with others.

Taking Responsible Risks

Those responsible for the preservation of a nation must take account of the future consequences of present policies. Without benefit of a crystal ball, the range for error is broad. The policy-maker must see that the range is kept within a nonfatal area of foreseeable consequences. He must also see that options are available. To do less is not only to betray the trust imposed by the nation, but —in the case of a great power—it is to jeopardize the freedom of weaker nations who exist by virtue of that power.

Thermonuclear weapons and missile delivery systems have had the effect of sharpening the dilemma of nonpacifists and also of pacifists—at least those of the absolute variety. Dire predictions of inevitable nuclear disaster are getting a hard second look as the two great nuclear superpowers move into a period of limited co-operation. This co-operation contradicts most theories that arms races always lead to war. It comes largely from analysis of the costs of attaining national goals via conventional military routes in the thermonuclear age.

Under the thermonuclear umbrella, however, international conflict has been transmuted. No longer, perhaps, will war among the "have" nations be the overriding worry of socially concerned individuals. Raw armed conflict now centers primarily among those who formerly were only on the periphery of conflict among the powerful—the largely nonwhite, economically impoverished peoples who always have had a major claim on the Christian conscience.

As a result of thermonuclear weaponry, we may never again see a direct conflict between great powers. But we do see more localized revolutions, subversions, wars by proxy, and civil wars among the weak—a situation of concern to all.

In the many wars since World War II, the great powers have been involved—but not engaged. In the face of risks to their own people too great to tolerate on their own soil, powerful nations will attempt to achieve their goals by using the people as well as the soil of the weak.

The dilemma is this: To a great power, nuclear pacifism opens the door either to nuclear blackmail or to conventional great power wars, events which men of goodwill deplore. But nuclear armaments, while lessening the possibility of war among the great powers, make the soil and peoples of weaker nations the battlegrounds of a warring world, which men of goodwill equally deplore.

Many Christian pacifists address themselves primarily to the laudable goal of substituting nonviolent force for violent force in the conduct of international affairs. But often they have little to say concerning the way in which such action on the part of a great power affects other less powerful nations or of the total effect of such a policy on international politics. They ask that radical departures in the behavior of nations be brought about but without offering convincing evidence that the consequences of such a departure are largely foreseeable, measurable, and desirable.

The nonpacifist statesman, on the other hand, has a lot of history from which to document the calculated risks in various courses of action. He will, of course, if he is responsible, prefer to take a fairly well known risk rather than a largely unknown risk. He will prefer to take small steps away from past policies, rather than to make radical departures. He knows that history is strewn with the corpses of nations that died suddenly through radical moves, the consequences of which were largely unforeseeable. He also knows that most nations proceeding too cautiously have died a slow and lingering death.

Restraints, Not Bans

If Christian pacifists, then, wish to be in date rather than out-of-date, they will address themselves to such problems as ways in which restraints, not absolute bans, may be placed on existing uses of national force. They will explore limits to the use of force—on one side of which may lie human impurity, but time to work for survival; and on the other side of which may lie saintly purity, perhaps purchased at the sacrifice of the present barely tolerable freedom of the weak.

The commitment to use love in all aspects of conflict, when fully explored, leads inevitably to such considerations. Those who must make hard decisions in the face of dilemmas such as I have mentioned need the constant support of the *informed* conscience and *disciplined* thought of Christian pacifists. □

Señor Vives aboard the night train: 120 miles away, a church waits.

Silverio Vives: Weekend Preacher

WHEN Silverio Vives gets off the milk train, it is 3 a.m., always on a Saturday, six hours and 120 miles from his home in Lomas de Zamora, a suburb of Buenos Aires. In the predawn darkness, the wind sweeps in from the pampas of Argentina, and it is three miles to his destination through deserted streets.

Señor Vives does not mind walking, because he loves Dolores.

Dolores is a small city of about 20,000 population on the sheep-growing grasslands south of Buenos Aires. In a U.S. community of comparable size, one might expect to find several Methodist churches. There would be none in Dolores, however, were it not for the layman who commutes by milk train.

Before dawn, Señor Vives climbs the stairs to his weekend apartment over the church, and spends an hour or two in quiet meditation and rest. It still is early when he goes out into the streets to visit the homes where he is welcomed

Commuting to Dolores is as much a part of his life as his weekday job back in Buenos Aires. Señor Vives delivers his Sunday sermon at 5 p.m.

One of his "little flocks" gathers around him in their home, a condemned hospital building. Señor Vives knows many of the Dolores children by their first names.

as a friend, pastor, counselor—and sometimes as doctor! He holds no medical degree and confines his practice to simple first aid measures. But if anyone needs medicine, he sees that he gets it.

Five days a week, Silverio Vives works for the Argentine Ministry of Transportation in the busy port of Buenos Aires, where oceangoing ships find an intricate system of docks 170 miles up the Río de la Plata from the south Atlantic. He boards the train at 9 p.m. on Friday and, during the six-hour trip, punctuated by frequent local stops, has plenty of time to touch up the sermon prepared during the week.

The love of one man for Dolores began four years ago when Methodism's Argentina Annual Conference prepared to close the little church due to its lack of pastoral and lay leadership. Señor Vives' minister at Central Methodist Church in Lomas asked him to accept the 60-year-old Dolores church as a weekend appointment.

For five years this has meant weekends away from his own family. (He is a grandfather, and his wife remains active in the Lomas church.) When Señor Vives turns up tardy on his job, his employer knows he has been busy calling on the sick, or visiting the prisons, and had to wait for the 4:05 a.m. train out of Dolores.

The town is picturesque, but earning a living there is difficult. Some of the people work in produce houses, where apples and oranges are brought in for shipping. Others work in the slaughterhouses. But some have no work at all. Several years ago, the town's spiritual life began to ebb when the church, like many churches else-

In addition to medicine and clothing, he distributes Bibles and paperback New Testaments in Spanish, provided by the American Bible Society.

TOGETHER/NEWS EDITION

New Jersey Area

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VOLUME 9, NUMBER 4 APRIL, 1965

Firemen battle flames at Fourth Street Methodist Church, Vineland.

Vineland Church Severely Damaged

On Saturday afternoon, January 9, fire brought extensive damage to the Fourth Street Church in Vineland. The pastor, the Rev. Howard Cassady, reports that the cause seems to have been electrical. He further states that the speedy work of the firemen prevented what could have been, within minutes, a total loss.

Worship services were held the next day at the nearby Fire Hall and will continue to be held there until the church is ready for use again.

The Sunday evening mission study was held in the First Church Youth Center; the combined WSCS of both churches were involved in this program. Other activities have been arranged to be held in homes until the church building is ready for use again.

Summer Training Scheduled

The annual summer agencies training session for the New Jersey Conference has been set for Friday, May 21, beginning with dinner at 6:30 p.m. at Conference Center.

The keynote address will be given by the Rev. Douglas Dorchester, executive secretary of the Newark Conference Board of Education.

The session will be for all summer staff personnel and counselors.

Catholic Theologian Speaks to Ministers

The 15th annual fellowship for 1,214 Methodist ministers of the New York Area and the Newark Conference was held February 9-11 at The Inn in Buck Hill Falls, Pa., with four theologians on the program.

For the first time, a Roman Catholic priest addressed the ministers. He was Fr. George B. Ford, pastor of Corpus Christi Church in New York City and former chaplain to Roman Catholic students at Columbia University.

Dr. Reuel Howe, author and director of the Institute for Advanced Pastoral Studies, lectured on *A Rediscovery of the Pastoral Role* and *A Rediscovery of the Relation Between the Church and the World.*

Dr. Harvey McArthur, Hosmer professor of New Testament at Hartford Seminary Foundation, spoke on the topics: *Thou Art the Christ, The Son of Man Must Suffer,* and *If a Man Would Come After Me.*

Bishop Prince A. Taylor, Jr., spoke at the Bishop's Hour, February 10, at 8 p.m.; and Bishop Lloyd C. Wicke of the New York Area summarized the fellowship program, February 11, at 11 a.m.

Church Jobs to be Explored

Students from churches in the Newark Conference will spend the weekend of April 23-25 talking and thinking about church-related vocations.

Three hundred young people are expected to attend a conference, to be held at the Chatham Methodist Church, sponsored by the Conference Board of Education, and Commission on Christian Vocations.

The program will include a panel discussion the first night, an address by Bishop Taylor the following morning, and discussion groups that afternoon. Saturday night's agenda includes an organ recital and a chancel drama.

Pastors and church secretaries of Christian vocations will meet the afternoon of April 24 for workshops under the direction of Dr. Richard Bauer, executive secretary of the Interboard Committee on Christian Vocations of The Methodist Church.

NOTES FROM CENTENARY

Dr. Hurst Robins Anderson, president of Centenary Junior College from 1943-48, gave the charter day address, *Prologue to the Future,* in Whitney Chapel. The occasion marked the 98th anniversary of the passage of the act by which the New Jersey legislature granted to the Newark Conference the charter by which Centenary, the oldest degree-granting college for women in the state, was created.

•

The American Dream and *The Sand Box,* one-act plays by Edward Albee, are being produced by the Little Theater, March 17-20.

•

Sixteen students took a week's course in television production techniques offered by RCA Institutes, Inc., New York City.

•

Radio station WNTI held its annual open house, including tours of the station. Free record albums were given to winners of a secret word game.

•

Riverside Chamber Singers of New York City presented two concerts and conducted open rehearsals and seminary workshops. The group, described as the string quartet of the vocal world, sang for a Sunday convocation series and a Wednesday evening program.

•

Mr. and Mrs. Lindley Eberstadt of Montclair have donated two C. B. Chambers' paintings. Mr. Chambers is "acknowledged as the outstanding painter of religious subjects of his time." Mrs. Eberstadt, the former Clarissa Lotte, is the daughter of Charles E. Lotte, former president of the board of trustees. Lotte Hall is named for him. Mr. Eberstadt is a specialist in rare Americana.

•

A specimen of the mailer distributed to students by the admissions office, was selected out of thousands of entries to be exhibited at the Hotel Commodore by the Printing Industries of Metropolitan New York, Inc. The showing commemorated the 100th anniversary of printing.

THE BISHOP WRITES

Recapturing the Meaning of Easter

Dear Friends:

Bliss Perry once said: "Easter begins, like all deep things, in mystery and ends, like all high things, in courage." And it is the way Easter ends that is of marvelous significance. The story of the Resurrection is the most fascinating, mysterious, and hopeful event in history. It is a mystery which defies all human understanding; yet it has furnished courage for some of the most daring, persistent, and self-abandoned adventurers the world has ever known.

Whatever may have been the mystery involved, for the disciples it was an experience which set a new destiny for them. They went forth with flaming zeal with a way of life that was both contagious and revolutionary. And since that time, wherever the story of the risen Lord has been presented in meaningful terms, it has given to men and women new perspective and a new lease on life.

The celebration of this event in 1965 should be an occasion to recapture, in our day, the meaning of the Resurrection for individual and group life. It is a reassurance of the deathless hope of the human heart—"Christ is alive forevermore." And in that hope, the followers of Christ face with courage each emerging challenge.

Sincerely yours,
PRINCE A. TAYLOR, JR.

Churches on the Move

On February 14, at First Church, Collingswood, the nine-year-old mortgage for $339,700 was burned at the service. The money was used to improve worship and Christian-education facilities.

Ground-breaking ceremonies for the new sanctuary at St. Andrew's Church, Cherry Hill, took place January 3, as part of the 11 a.m. service.

Crosswicks Church on the Trenton District has celebrated the 175th anniversary of its founding, and has laid the cornerstone of its new educational building.

Circuit Celebrates 175 Years

Pastor Thorwald Torgensen, with Bishop Taylor and District Superintendent J. Mark Odenwelder, are shown in the photo below at 175th anniversary of founding of Flanders, one of New Jersey's oldest circuits.

Mr. Washburn

Joins National Staff

The Rev. Howard W. Washburn, Dall. Texas, joined the staff of the nation Board of Hospitals and Homes of Tl Methodist Church in Evanston, Ill., Fe ruary 1, as consultant in services on agin

A native of New Jersey, Mr. Washbu for the past five years had been admin trative director of the C. C. Young M morial Home in Dallas.

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Drew University Names New Liberal Arts Dean

Dr. Richard J. Stonesifer has been named the seventh dean of the College of Liberal Arts of Drew University. He will assume his new duties at the beginning of the 1965-66 academic year.

Since 1963, Dr. Stonesifer has been assistant to the provost at the University of Pennsylvania and director of the College of General Studies. He also holds the academic rank of associate professor in the Annenberg School of Communication.

Dr. Stonesifer was formerly associated with Franklin and Marshall as assistant to the president and director of public relations. He was appointed to this post in 1960, having joined the English department in 1947 as an instructor. He rose to associate professor in that department and was promoted to assistant to the dean for the evening division, summer school, and community programs, in 1957.

• The José Limon American Dance Theatre group gave a "Dance Lecture" as part of a performance in the Baldwin Gymnasium-Auditorium.

• Dr. David L. Miller, assistant professor of religion, gave five lectures at the Presbyterian Church of Madison on *Spiritual Dimensions of Modern Drama.*

• Dr. Colin W. Williams of Australia, executive director of the Central Department of Evangelism of the National Council of Churches, will teach the second semester of *Life and Thought of the Church.*

• The Rev. Lawrence O. Kline, Drew's Methodist librarian since 1958, will conduct a seminar on *Methodism and Slavery to the Civil War* in the spring semester.

The mortgage goes up in smoke at the South Vineland Methodist Church.

South Vineland Dedicates Building

The South Vineland Church dedicated its educational building, January 10, when the Rev. Robert E. Acheson, district superintendent, was guest speaker for the morning worship. The dedication service, with the burning of the mortgage, followed the morning service. The Rev. Joseph Hofer, pastor; and the Rev. Samuel Way, a former pastor, also participated.

The 15-room three-story structure of reinforced concrete, begun in 1960, was completed in 1961.

Shown during the ceremony are, left to right: Loren Riggins, charge lay leader; Superintendent Acheson; Loren Riggins, Sr., chairman of the building committee; the Rev. Joseph Hofer, pastor; and the Rev. Samuel Way, former pastor.

Study Program Includes All Ages

A combined School for Living was held by the Titusville, Hopewell, and Pennington Churches from January 17 through February 7 in First Church, Pennington.

The theme was *Spanish Americans.* Planned for the whole family, the school included programs for every age group during its 5-8 p.m. sesions.

Included in major spots on the program were the film *José Martinez . . . American*; the Rev. Jorge Leyva and his son, Toy, of Broadway Church in Camden, plus a choir of their Spanish-speaking youth; the Rev. Roberto Escamilla, director of Spanish-speaking work in the Division of City Work of the Division of National Missions; a review of the study books by Mrs. William McClelland of Burlington; a dramatic presentation by the MYF; the Rev. Felix Morales, director of the Methodist Inner-City Mission in Jersey City; and other highlights.

Each evening, devotions were carried out by a different family group of one of the cooperating churches.

The School for Living was planned by the commission on missions of the Pennington Church, under the leadership of Earl Buckhalter; the church's WSCS; and representatives of the Hopewell and Titusville Churches.

Mission, Recruitment Studied

The recruitment theme emphasized a mission presentation at Pearson Memorial Church in Trenton. On March 21 all youth, from the sixth grade up, and their parents were invited to a roast beef dinner.

Dr. D. A. Fluck, M.D., who has been a medical missionary and is a member of St. Paul Church, Trenton, presented the need for missionaries, the opportunities for service, and the motivation for this type of Christian service.

Chambers Street Church, Trenton, held their School of Missions the last four Sundays in January, about *Spanish-Speaking Americans.*

Among those on the program were: Serafin Menocal of Cuba, now living in Westfield; the Rev. Julio Gomez of Trenton; and two Spanish-speaking students from Pennington School.

NEW FACES—NEW PLACES

Newark Conference

John Slaughter, pastor of the Vernon Church, effective February, 1965.

Thomas W. Higgins, pastor of the Johnsonburg and Walnut Valley Charge, effective February, 1965.

Thorwald Torgersen, pastor of the Flanders and Drakestown Charge.

Charles W. Miller, pastor of the Blairstown Church.

Thomas Skyler, pastor of the Sandyston and Walpack Center Charge.

Terry R. Smith, pastor of Almonesson, effective February, 1965.

Bruce C. Duvall, pastor of Oaklyn, effective February, 1965.

C. Ross Collins, pastor of Mount Ehpraim, effective February, 1965.

George Groom, former conference director of youth work, has been appointed to a similar position at First Church, Ocean City.

Around the Circuit

• The Rev. Robert B. Goodwin, pastor of the Madison Church, will lead a retreat of Methodist Men, April 30-May 2, at the Baptist Conference Center in Lebanon on *Time to Pray, Think and Study.*

• Gov. Richard Hughes has appointed Bishop Taylor a member of the Citizens' Council for Economic Opportunity and the New Jersey State Youth Commission.

• The gym floor in Centenary-Tabernacle Church, Camden, was recently refinished by Explorer Post 10. Under the leadership of the post advisors, Jim Roberts and Pat Hughes, the boys spent more than a weekend nailing down boards, cleaning, and applying three coats of a special finish to the floor.

• The MYF of the Haddonfield Church presented the technicolor, cinemascope motion picture *Oklahoma* on February 20. The proceeds will help finance the annual visits to several Methodist colleges by the senior MYF during Easter vacation.

• W. Franklin Eirich, Jr., active New Jersey Conference layman, was killed in an automobile accident on February 3 when the truck which he was driving went off the road and overturned. He was a member of the Manasquan Church, general superintendent of the church school, and a member of the conference Board of Education. He is survived by his wife and four children.

• Three members of the champion Vesper Boat Crew of Philadelphia, which won gold medals in the 1964 Olympics in Tokyo in the eight-man rowing event, kept more than 120 fathers and sons of St. Paul Church, Willingboro, on the edge of their seats at the annual Father and Son Banquet on January 7. The Olympic threesome, headed by Captain Bill Knecht of Haddonfield, also brought their gold medals along to display, as they told of their preparation and winning event, as well as their impressions of the Olympics.

• The Rev. and Mrs. Harry Seese of Atlantic City have welcomed a new arrival into their family. Sara Dee was born at Atlantic City Hospital on November 30, weighing 6 pounds, 14 ounces.

• The Squankum Church on the New Brunswick District observed its 130th anniversary on November 22, with the Rev. James D. Fraser of Goodwill Industries, a former pastor, as speaker. The building used today is the original one constructed in 1834. The Rev. R. Mahlon Robinson is pastor.

• The Ocean City Men's Chorus recently held a concert at Epworth Church in Palmyra, under the direction of George G. Ashton. Mr. Ashton is also organist-choirmaster of First Church, Ocean City. Seth Lipard, Philadelphia concert baritone, was the soloist on the program, during which Mr. Ashton also played six numbers on the recently restored three-manual Moller organ of the church.

Bob Lentz receives God and Country Award from his pastor.

Boy Scouts Mark 55th Anniversary

The Boy Scouts of America observed their 55th year of Scouting during the week, February 7-13.

Typical of the observance in the New Jersey Conference is the event pictured above in First Church, National Park. Robert S. Lentz, who became an Eagle Scout last November, receives his God and Country Award pin from the Rev. William S. McAllister, pastor of the church.

Looking on at the presentation which took place during the morning service are Bob's parents, Mr. and Mrs. Robert T. Lentz. Bob is a member of Troop 54, sponsored by the church, and is the first Scout from the church to receive this award.

Bishop Named to Board

Bishop Prince A. Taylor, Jr., of the New Jersey Area, and **Mrs. Porter Brown** of New York, general secretary of the Board of Missions, have been named to the board of directors of Religion in American Life, Inc.

Dr. Henry R. Brandt, affiliated with the American Psychological Association and the American Management Association, conducted a series of lectures on *A Basis for Self-Evaluation* at First Church, Collingswood, March 14-17.

His topics included *A Foundation to Build Upon, Looking at Your Emotions,* and *Looking at Your Goals.*

On weekday mornings, Dr. Brandt spoke at seminars for ministers and Christian workers on the general theme of *Counseling.* The evening meetings were open to the public.

The **Rev. Lynn J. Radcliffe** of Madison has had a busy winter. He held a prayer retreat for the ministers of the Memphis Conference, delivered the Denison Lectures on Preaching and Evangelism to the Northwest Texas Conference, and held a retreat at Abilene.

Dr. Radcliffe also preached at the opening of the new building of the Reynoldsburg Methodist Church, Columbus, Ohio: and spoke on prayer at the Conference on Discipleship at Fort Monroe, Va.

Drama Festival Under Way

A drama festival under way in the 283 churches of the Newark Conference will lead to a certificate of achievement for the group which presents the best chancel drama under the sponsorship of the conference Youth Fellowship.

The contests are being held in each district and are restricted to plays of a religious nature requiring between 20 and 30 minutes to produce on a stage 20 by 30 feet, three quarters in the round.

They will be judged on the basis of suitability, acting, staging, and lighting. A list of available plays is being supplied by Clifford E. Kolb, Jr., conference director of youth work; and the Rev. Lester G. Ward of East Rutherford, festival chairman.

Church Leaders Attend Workshop

The Newark Conference Board of Lay Activities conducted district workshops for church leaders in the Mendham and Bellville Churches on the theme, *Cultivating Christian Stewardship With Children and Youth.*

Five persons attended from each church: the pastor, lay leader, chairman of the commission on stewardship and finance, or secretary of stewardship, chairman of the commission on education, and the church-school superintendent. Adult counselors and presidents of the senior Methodist Youth Fellowship acted as alternates.

Church school is wherever you can conduct it, even on Saturday—as in this "outpost" on the outskirts of Dolores. The children are fascinated by Señor Vives' Bible stories.

where, began losing leadership and vitality as young people left for jobs in the city.

The Methodist Church in Argentina has found the answer in Señor Vives, at least so far as Dolores is concerned.

One weekend last summer, TOGETHER assigned Black Star photographer Don Rutledge to call on Señor Vives in Dolores. Mr. Rutledge reported "a fantastically beautiful love that has raised to a new height the spiritual life of Dolores and has endeared Señor Vives to the people.

"He spends the morning walking or riding his bike on pastoral calls," Mr. Rutledge reported. "Home after home is visited. Children playing along the streets see him coming and begin shouting. From all directions they rush to him, hugging and kissing and shadow boxing. Mothers start the water boiling for tea, and fathers welcome him."

James Lloyd Knox, a former missionary to Argentina and now associate pastor of First Methodist Church of West Palm Beach, Fla., has helped bring the remarkable work of Señor Vives to the attention of U.S. Methodists. He says that many people of Dolores know Señor Vives, even though they never go to church. "They seek him out for all kinds of advice, even medical," reports Mr. Knox.

"He is always practical and helpful. It is no wonder that the man is so well beloved."

In the poverty-stricken sections of Dolores, the weekend preacher conducts sidewalk and ballfield Bible classes. He plays games, leads

During the weekend, it is one cup of maté after another for Señor Vives. Argentina's national drink is brewed in a gourd, tastes something like green tea, and is reached by a straw.

He pauses for a short prayer with an elderly couple who open their home for a children's Bible class.

Lack of leadership almost closed this little white church, but in the future, the pastor hopes, new leaders will be found among boys and girls he is teaching.

songs, and on Sunday mornings brings the children to their classrooms in the church. In the afternoons, he may conduct a class in a nearby home, but he returns to the church for the day's main service at 5 p.m. In the pulpit, Señor Vives—who hopes to study theology after retirement—performs the full duties of pastor.

So effective has his work proved to be that the Argentina Annual Conference no longer is considering closing the church. Exhorted to pledging, stewardship, and tithing, members are contributing three times the amount they gave five years ago. Membership has increased, and there is money in the church treasury.

But the important thing is that the Dolores church is alive—because one Silverio Vives, a layman, would not let it die. —H. B. Teeter

His "Adiós!" doesn't mean until tomorrow, but until next Saturday. Then Señor Vives will return to his ministry among the people of Dolores.

This martyr of our time could enjoy life's smallest events or grapple with its biggest questions. He put God at life's center, but saw that Christianity does not provide its only answers. The world honors Bonhoeffer this April on the 20th anniversary of his execution in a nazi prison compound.

Dietrich Bonhoeffer:

Witness to Christ

THE SMALL group behind Dietrich Bonhoeffer's closed door in Berlin expected a visit. Word had come that his brother-in-law had been arrested, and they knew that shortly the Gestapo would come for Dietrich, too.

An eyewitness tells it this way: "We made the room as ready for the expected visit as we could: documents were placed in safety, and others were laid on the table which might provide misleading and unimportant information. Matters took their expected course, and Bonhoeffer was arrested."

His real trouble had begun 10 years before, just two days after Adolf Hitler had come into power in 1933. The young teacher had gone on the air to warn that the new German leader was bound to become a *misleader* if he became the people's idol. Halfway through Bonhoeffer's radio attack on the führer principle, the broadcast was cut off, and from then on he was under the Gestapo's watchful eye.

This was a strange turn of events for a man of Dietrich's background and bent. Everybody knew the family of seven children, in which he was raised, as a happy one. They seemed to find such joy in living! Dietrich grew up in the Berlin suburb where his father, an authority on neurology and psychiatry, had settled near the university.

Riding on the Berlin streetcar to classes every day gave the younger Bonhoeffer time to observe and to think. At 16, Dietrich knew he wanted to be a theologian. His forebears included professors, lawyers, and artists, some with amazing zeal for freedom.

As a student, he came under the influence of some of Europe's most important teachers, among them that lion of a theologian, Karl Barth. At 21 he had earned a doctorate.

On completing his studies, he was able to travel. In Barcelona, he served as a pastor. In New York, he studied for another year at Union Theological Seminary. Back in Berlin, he taught until forbidden by the nazi authorities in 1936. Meanwhile, he made a name for himself as a theologian through two of his books.

In America for the second time on a 1939 lecture tour, friends encouraged him to stay and continue his teaching. But he could not stay while his friends in Germany were suffering. So he hurried home.

Close family ties soon involved him in the resistance underground. One of the theologian's jobs was to train antinazi pastors, tough Christians who refused to line up when Hitler tried to neutralize the church.

Strange work this was for a pacifist who, in his early writings, had made such a convincing case for nonresistance. Incomprehensible to many, the strong convictions of this gentle man led him to make one of life's hardest decisions. His staunch position as friend and relative to Germans who resisted nazism and plotted to kill Hitler led to the fateful visit from the Gestapo—and to imprisonment, first in Berlin, then Buchenwald, Schönberg, and Flossenbürg.

A British intelligence officer who was with him at the end tells of Bonhoeffer's joy in life's smallest events, his deep gratitude for being alive. On his last full day on earth, the officer recalls, "God was very real and close to him." Bonhoeffer spent it preaching on the day's Bible reading and comforting fellow prisoners. Then the guards approached and said, "Come with us." And the prisoners knew that meant the end.

As dawn broke over the Flossenbürg prison, where he had been moved for execution, Dietrich Bonhoeffer was quiet and at ease. On his way to the scaffold, he told a fellow prisoner, "This is the end . . . for me, the beginning of life." And they took him out and hanged him by the neck until he was dead —a witness to Jesus Christ and martyr to Christian faith.

Dietrich Bonhoeffer was one among 18 million civilians killed in World War II. But death could not silence him. In his last year, he wrote about a new spiritual era of faith and of a new language about God. Radical his ideas are, but Bonhoeffer's voice is one of the freshest in theology today.

If you stand with Bonhoeffer, you are forced to think through everything you believe. Your faith may be shaken violently, but those who walk through the fire of testing with him go out with a new sense of freedom, a stronger faith.

Bonhoeffer believed that a man has no right to limit his actions by a principle. His own way was to

act in individual situations as he believed Christ would have him act. More important than principles, he said, are people, the world, and, above all, Christ.

When, with reluctance and pain, he took a course resisting Hitler, he said, "We throw ourselves utterly in the arms of God." The realities of life for him were discipline, action, suffering, and death.

In 1944, he wrote: "All that we rightly expect from God and pray for is to be found in Jesus Christ." He asked Christians to accept responsibility in this world where God has placed them, not merely to wait and hope for sweetness and light in the by-and-by.

Sharpened by his grinding prison existence, his idea of the church was Christ existing in the community of believers. His Bible helped show him the tragic irrelevance of the church in the modern world.

For Bonhoeffer, Christianity's answers were no more conclusive than others. Hanging onto its old religious interpretations, he said, the church restricts God to private life. Bonhoeffer's questioning of religion as a condition of salvation parallels Paul's questioning of circumcision as a condition of justification. For both, the answer was "no." The church is always wrong when it offers substitutes for Christ himself.

This was the allegiance to which Dietrich Bonhoeffer held himself, and which led him to become a willing Christian marytr of the 20th century. The church in Flossenbürg bears this simple inscription written by the pastors of Bavaria:

"Dietrich Bonhoeffer, a witness of Jesus Christ among his brethren. Born February 4, 1906, in Breslau. Died April 9, 1945, in Flossenbürg." —NEWMAN CRYER

Words for Today . . .

These thoughts, gleaned from his most popular writings, glimpse the depth of Dietrich Bonhoeffer's brilliant, creative mind. Some passages were scribbled during 10 years in nazi prisons, when most of his time was spent comforting fear-stricken and suffering inmates.—EDS.

DISCIPLESHIP

✦ Discipleship means adherence to Christ, and, because Christ is the object of that adherence, it must take the form of discipleship. An abstract Christology, a doctrinal system, a general religious knowledge on the subject of grace or on the forgiveness of sins, render discipleship superfluous, and in fact they positively exclude any idea of discipleship whatever, and are essentially inimical to the whole conception of following Christ. With an abstract idea it is possible to enter into a relation of formal knowledge, to become enthusiastic about it, and perhaps even to put it into practice; but it can never be followed in personal obedience. Christianity without the living Christ is inevitably Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ. —*The Cost of Discipleship*[1]

SIN

✦ If a man won't see that his happiness is really damnation, his health sickness, his vigor and vitality despair; if he won't call them what they really are, the theologian is at his wits' end. He must be a hardened sinner of a particularly vicious type. If not, he is a case of bourgeois complacency, and the one is as far from salvation as the other. . . . This [is] the attitude I am contending against. When Jesus blessed sinners, they were real sinners, but Jesus did not make every man a sinner first. He called them out of their sin, not into their sin. Of course encounter with Jesus meant the reversal of all human values. —*Letters and Papers From Prison*[2]

CHRISTIAN LIFE

✦ It is not simply to be taken for granted that the Christian has the privilege of living among other Christians. Jesus Christ lived in the midst of his enemies. At the end all his disciples deserted him. On the cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work. —*Life Together*[3]

GOOD WORKS

✦ The aim of the Christian life is to produce those good works which God demands. The law of God is still in force, and still demands fulfillment (Romans 3:31). And the only way to fulfill the law is by doing good works. But ultimately there is only one good work: the work of God in Christ Jesus. Through God's own action in Christ, we have been saved and not through our own works. We can never boast about them, for we are ourselves his workmanship. Yet it remains true that the whole purpose of our new creation in Christ is that in him we might attain unto good works. —*The Cost of Discipleship*[1]

GRACE

✦ *Cheap grace is the deadly enemy of our church. We are fighting today for costly grace. . . . Cheap grace is the preaching of forgiveness without requiring repentance, Baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.* —The Cost of Discipleship[1]

ARTICLES OF FAITH

✦ I believe that God both can and will bring good out of evil. For that purpose he needs men who make the best use of everything. I believe God will give us all the power we need to resist in all time of distress. But he never gives it in advance, lest we should rely upon ourselves and not on him alone. A faith as strong as this should allay all our fears for the future. I believe that even our errors and mistakes are turned to good account. It is no harder for God to cope with them than with what we imagine to be our good deeds. I believe God is not just timeless fate, but that he waits upon and

answers sincere prayer and responsible action.

—*Letters and Papers From Prison*[2]

THE BIBLE

✚ Proper reading of Scripture is not a technical exercise that can be learned; it is something that grows or diminishes according to one's own spiritual frame of mind. The crude, ponderous rendition of the Bible by many a Christian grown old in experience often far surpasses the most highly polished reading of a minister.

—*Life Together*[3]

LISTENING

✚ The first service that one owes to others in the fellowship consists in listening to them. Just as love to God begins with listening to his Word, so the beginning of love for the brethren is learning to listen to them. It is God's love for us that he not only gives us his Word but also lends us his ear. So it is his work that we do for our brother when we learn to listen to him. Christians, especially ministers, so often think they must always contribute something when they are in the company of others, that this is the one service they have to render. They forget that listening can be a greater service than speaking. —*Life Together*[3]

BROTHERHOOD

✚ *Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate. The more clearly we learn to recognize that the ground and strength and promise of all our fellowship is in Jesus Christ alone, the more serenely shall we think of our fellowship and pray and hope for it.* —Life Together[3]

PRAYER

✚ The use of formal prayers can, under certain circumstances, be a help even for a small family group. But often a ritual becomes only an evasion of real prayer. The wealth of churchly forms and thought may easily lead us away from our own prayer; the prayers then become beautiful and profound, but not genuine. Helpful as the church's tradition of prayer is for learning to pray, it nevertheless cannot take the place of the prayer that I owe to God this day. —*Life Together*[3]

RESPONSE

✚ Who stands his ground? Only the man whose ultimate criterion is not in his reason, his principles, his conscience, his freedom or his virtue, but who is ready to sacrifice all these things when he is called to obedient and responsible action in faith and exclusive allegiance to God. The responsible man seeks to make his whole life a response to the question and call of God.

—*Letters and Papers From Prison*[2]

COMMUNITY

✚ God is not a God of the emotions but the God of Truth. Only that fellowship which faces such disillusionment, with all its unhappy and ugly aspects, begins to be what it should be in God's sight, begins to grasp in faith the promise that is given to it. The sooner this shock of disillusionment comes to an individual and to a community, the better for both. A community which cannot bear and cannot survive such a crisis, which insists upon keeping its illusion when it should be shattered, permanently loses in that moment the promise of Christian community. Sooner or later it will collapse. . . . He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial. —*Life Together*[3]

ANSWERS

✚ It is possible nowadays to find answers to these problems which leave God right out of the picture. It just isn't true to say that Christianity alone has the answers. In fact the Christian answers are no more conclusive or compelling than any of the others. Once more, God cannot be used as a stopgap. We must not wait until we are at the end of our tether; he must be found at the center of life: in life, and not only in death; in health and vigor, and not only in suffering; in activity, and not only in sin. The ground for this lies in the revelation of God in Christ. . . . In Christ there are no Christian problems. —*Letters and Papers From Prison*[2]

TIME

✚ Ten years is a long stretch in a man's life. Time is the most precious gift in our possession, for it is the most irrevocable. This is what makes it so disturbing to look back upon time we have lost. Time lost is time when we have not lived a full human life, time unenriched by experience, creative endeavor, enjoyment, and suffering. Time lost is time we have not filled, time left empty. The past 10 years have not been like that.

—*Letters and Papers From Prison*[2]

BEING CHRISTIAN

✚ *To be a Christian does not mean to be religious in a particular way, to cultivate some particular form of asceticism (as a sinner, a penitent, or a saint), but to be a man. It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world.* —Letters and Papers From Prison[2]

DEATH

✚ After all we have been through during the war, we hardly dare admit our hope that we shall not die a sudden and unexpected death for some trivial accident, but rather in dedication to some noble cause. It is not the external circumstances but the spirit in which we face it that makes death what it can be, a death freely and voluntarily accepted. —*Letters and Papers From Prison*[2]

A PRAYER

✚ *O Holy Spirit, grant me the faith that will protect me from despair; deliver me from the lusts of the flesh. Pour into my heart such love for thee and for men that all hatred and bitterness may be blotted out. Grant me the hope that will deliver me from fear and timidity.*

—Letters and Papers From Prison[2]

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[1] *From* The Cost of Discipleship *by Dietrich Bonhoeffer, copyright 1953. Used by permission of The Macmillan Co.*—Eds.

[2] *From* Letters and Papers From Prison *by Dietrich Bonhoeffer, copyright 1962. Used by permission of The Macmillan Co.*—Eds.

[3] *From* Life Together *by Dietrich Bonhoeffer, copyright 1954. Used by permission of the publisher, Harper & Row.*—Eds.

UNUSUAL Methodists

YELLOW SKY EAGLE

A Friend to Detroit's Children

DURING his public appearances, Moses Bailey is surrounded by awe-stricken children whose most frequent question is, "Are you a *real* Indian?"

Mr. Bailey is indeed an Indian and has remained active in Indian affairs during 40 city-dwelling years. Meanwhile, he has worked as a streetcar motorman, tailor, rug-cleaner, glass-laminator, and pickle-factory employee. But his most fitting job has been in a "tot lot," where he has fielded thousands of questions and posed for uncounted pictures while keeping a fatherly eye on the youngsters and playground equipment.

Yellow Sky Eagle, a full-blooded Ottawa, was born in a Michigan forest. Today, many worlds but not many miles distant, he lives in Detroit where he is a member of West Outer Drive Methodist Church. □

CONRAD J. HANSEN

Pied Piper for the United Nations

FIFTEEN years ago Conrad J. Hansen, then youth-work director of the Independent Order of Odd Fellows, sold his organization an idea: send high-school students to see the United Nations in action.

The pilot group reached the UN's New York headquarters in June, 1950—on the day the Security Council was called into session to deal with the Korean crisis. By last summer, the project had grown to 1,145 students from all over the United States and Canada. Again this year, groups of 150 to 200 will each spend a week in New York, following a carefully tailored program that will add to the extensive knowledge of the UN gained during spirited local competition. Local clubs pay delegates' expenses—more than $250,000 last year.

In Minneapolis, where Mr. Hansen now spends full time as director of the United Nations Pilgrimage for Youth and where Mrs. Hansen is a faculty member at the University of Minnesota, the Hansens are active in Richfield Methodist Church. □

COURTLAND PRENTICE GRAY III

New Member of Annapolis' Hall of Fame

MIDSHIPMAN Courtland Gray, a new member of the U.S. Naval Academy's Hall of Fame, has joined a company of Navy greats selected, two or three a year, since 1880, for outstanding scholarship, leadership, and athletic ability.

The slender first classman from Monroe, La., ranks near the top of his 830-man class. He commands Color company which, as the one rated best after year-long competition, represented the academy at President Johnson's inauguration. On the athletic field, he set a regional record of 7.3 seconds for the 60-yard high hurdles. In the same meet, he won the 60-yard dash and was anchor man on the mile-relay team. He is varsity indoor track captain and is rated as one of the 10 top track and field men in the United States.

Back in Monroe, when he is home on leave, Midshipman Gray attends services at the First Methodist Church, where he once was MYF president. □

ALBERT M. SMITH

Sky-diving Pastor, Subtle Evangelist

THE REV. Albert M. Smith, pastor of Community Methodist Church in Pacific Palisades, Calif., likes to prepare his sermon early in the week so he can relax on Saturday—by sky-diving. "One of the great fallacies," he says with a grin, "is that sport parachuting is harebrained and irresponsible. Actually, it is a legitimate sport when carefully supervised."

How did he get started? A parishioner talked him into trying a jump last year after Mr. Smith had wisecracked about the sport during a sermon. And the 39-year-old pastor, who already had mastered mountain climbing, water-skiing, and skin-diving, took to it with enthusiasm.

He concedes that jumpers consider it curious to find a minister in their midst. "Most parachutists are estranged from the church or have never attended," he observes. "I hope that when these people do need spiritual guidance—and the time comes when everybody needs it—they will know that clergymen are human and will turn to the church for help." □

Unlike women, who haggle for days over plans for a church supper, men know how to get things done—as in this true story!

Pancake Fiasco

By E. LYNN HUNT

SOME THINK we Methodist Men got off on the wrong foot when we set the date of our pancake supper the same week the women were planning their bazaar. Others think it was because the big night came only a week after the church's annual harvest dinner. Whatever the real reason, things were a little ragged all the way through.

Now anybody can step into a kitchen and mix up a batch of pancakes. I know 10-year-old boys who can do it. But since we men would have other duties—such as selling tickets, setting up tables, and raking in the money—we did have the forethought to hire two guys from the city who were experts. They'd bring all the equipment, including the griddles, and prepare all the flapjacks. The dishwashing was up to us, but as married men we were used to that.

Men, used to doing things efficiently and businesslike in the workaday world, don't make the fuss women make when they plan things. Even a simple affair for only 40 or 50 people calls for half a dozen committee meetings among the womenfolk. They sit around and haggle for hours over who is going to do what. All we did was appoint a chairman. Come to think of it, I'm not sure *who* was the chairman.

I first began to sense that there was more to this than met the eye when I tried to line up the waiters. (Somebody had told me I was in charge of the dining room.)

After calling practically every member of our brotherhood, I learned that none would even get home from work until an hour *after* the supper would start. This did not faze me, however. I was resourceful enough to fall back on our ever-loyal and dependable boys of the Methodist Youth Fellowship. These willing workers and I arrived at Fellowship Hall about 4:45 p.m. —this was 45 minutes before the pancake supper was advertised to start.

My idea was to feed pancakes to the boys before putting them to work. Then I discovered what my duties really were! The tables weren't even set up. The coffee wasn't started.

The pancake men from the city hadn't arrived. The only person in sight was a lone man in the kitchen. He looked a little pale.

"Who's responsible for setting the tables?" I yelled.

"I don't know," he said. "I don't know anything about anything. How about you doing it?"

The MYFers and I dragged out the folding tables and set up eight of them. Then I realized we didn't know how many tickets had been sold. (Each brother had been given three to sell, and I figured each would send in three bucks, stay home, and that would be the end of that.)

Another difficulty arose when we couldn't find where the women kept the dishes and silverware. We ransacked the kitchen from one end to the other. We never did find the place mats or the paper napkins. But we finally got the tables set. Then as the first customers began to drift in, I asked the kitchen man if he knew who was responsible for making the coffee.

"I don't know that, either," he said.

So I grabbed a 10-pound bag of coffee, opened it to pour some into the big 40-cup urn. The coffee, however, wasn't coffee. It was coffee beans! Fortunately, a local store was open, but we had to stand around quite a while before they got the 10 pounds ground.

Pancakes call for lots of butter, but there was only one pound on hand. Nobody had ordered milk, either. So back to the store we went.

The kitchen man now decided it was time to cook the sausages. Both of us almost keeled over when we discovered a great mound of sausage meat—in bulk! There must

have been close to 100 pounds. By this time, though, a few men had arrived. They all pitched in to form the meat into patties.

Now for the frying pans. But where do women keep frying pans in a church? We couldn't find any, so we put the patties in big baking pans and tried to fry them in the oven.

As the sausage sizzled and popped, about 100 people were milling around in Fellowship Hall. The tables were set for 64, and still the pancake men hadn't come.

It would have been all right if all our guests had been Methodists, but in our town almost everyone patronizes *all* the church suppers, no matter what church. We tried to pretend it was all under control, just a matter of getting the griddle hot or something.

I was ready to give up and go home. And I would have, too, except that I wanted to find out how we'd give their money back when nobody had turned any money in as yet. Finally someone shouted with relief: "Here come the pancake men!" Two guys with some bags of pancake flour and *one* griddle about big enough to bake 20 pancakes at a time. Close to 150 people were now sitting along the edge of the room or at the tables, or standing around, some looking pretty vexed by this time. We set up two more tables and tried to look busy and competent. The pancake men were here, weren't they?

As confidence returned, the real tragedy happened. One of the brothers came in the door just as a huge bowl of batter was being transferred from the counter to the griddle shelf. The whole bowlful went on the kitchen floor. The batter was about two inches deep. It took every broom and dustpan we could find to scrape up the mess, and the pancake boys were sliding and slipping through it while they valiantly stirred another batch.

Because we had only one small griddle, the waiters never had a chance. They'd start out with a plate of pancakes and it would be grabbed before they could get past the first two tables. "All you can eat," we had advertised. The people were really hungry when 6:30 arrived, along with more Methodist Men.

Some people left. Some eventually got two or three pancakes. A few women—we still didn't need them, of course—got up and began passing plates and taking out dirty dishes. The folks who sat it out till after eight o'clock did get all the pancakes they could eat, and all the sausage, too, because by this time almost everybody had gone home to eat.

We cleaned up the mess. We had served the syrup right out of the bottles; and every time anybody put a bottle back on the table, it would dribble syrup down and stick to the table.

We did have plenty of dessert left—chocolate cake! It hadn't occurred to us that people wouldn't want chocolate cake after pancakes.

We haven't balanced our accounts yet, but we have come to one conclusion: next time we are going to ask for a women's auxiliary on the committee! The only smart guy in the brotherhood was the president—he left town two days before the supper and stayed away for three weeks. But I'll say one thing for the rest of us: we sure are good ticket-sellers.

Actually, people have been pretty decent about it. One lady (from another church) said it was the worst supper she had ever attended but that she had had the most fun! Only one customer really squawked and wanted a refund: the man to whom I had *given* a ticket. □

Living in an age when lingering Greek culture was unified by Roman power, he worked at his tentmaking trade while proclaiming the Gospel. Born of Jews and reared a Pharisee, Paul "the little one" left a 12,000-mile trail which freed Christianity from the Mosaic law and made a mark in history . . .

PAUL—THE GREAT

PAUL WAS born in Tarsus only 10 years or so after Jesus was born in Nazareth, but the two never met face to face. While we know little about Paul's early life, he grew up to be a rabid Jewish crusader.

It was a long journey from Paul's conversion on the Damascus road to his presumed martyrdom in Rome. Watching Stephen killed for Christ's sake by a mob in Jerusalem must have cracked his hardened religious armor, for on his way north as an accredited persecutor of Christians something changed his theme. Instead of "Keep the law!" it became "The risen Christ!"

Baptized in about the year 35 by Ananias, in a house on one of the world's oldest streets, he was commissioned later at Antioch, in Syria. His many travels during the next dozen years took Christianity into the western world for good. In most cities, Paul

From designs created by the great 16th-century Italian painter, Raphael, later English tapestry artists wove this lush pictorial of Paul preaching amidst Athens' temples to heathen gods.

MISSIONARY

visited, the apostle started his work in the synagogue—and found Jews hostile everywhere. His strategy was to settle for a while, preach and talk with local leaders, then move out into neighboring communities with associates like Silas and Barnabas.

Anonymous but faithful Jewish Christians, scattered by persecution, war, and commerce, took the faith in many directions from Palestine. Paul was one of many witnesses for Christ, but he was the greatest and most systematic. Much of the New Testament is composed of his letters to the churches he founded.

By the year 112, the Roman writer Pliny the Younger had recorded the first great mass Christian movement in history. It was converting so many to the faith, he observed, that pagan shrines were becoming deserted. Paul's mission was largely responsible.

STARTING FROM an obscure corner of Caesar's empire, Christianity soon enveloped the Mediterranean world. Paul led the way to the key cities, some of which are shown on this map spanning his travels into the four major theaters indicated by the map's colors. Scholars now are convinced that it is not possible to pursue the exact route followed by the missionary of Tarsus, but his work bore fruit wherever he planted seed. Besides the locations shown, Paul visited other cities, as well as the islands of Cyprus, Crete, Malta, and Sicily. A doubtful tradition says he also voyaged to Spain. Among the first to preach to non-Jews, he was first to take Christianity into Europe (via Philippi in Macedonia). By the time the apostle died, in about A.D. 65, he had freed Gentile Christians from the Jewish law and made Christianity a universal religion, open to all.

Today's taxis use 5th-century St. Paul's Arch in Tarsus, where the apostle was born.

Black Sea

Fastened in stocks, Paul and Silas prayed, sang hymns until near midnight when an earthquake shook open the prison at Philippi. Paul reassured their jailer, who was about to commit suicide.

TROAS

Galatia

PHESUS

Paul never stayed long in Troas, in ancient Troy's region. Once, as he talked past midnight, young Eutychus went to sleep in a window, fell out, but lived. Here Macedonia called Paul.

Paul was commissioned for his mission with fasting, prayer, and laying on of hands in Antioch, where followers of Jesus first were called Christians.

TARSUS

ANTIOCH

Syria

Lycia

Cyprus

En route to Damascus to persecute Christians, Saul fell to the ground, blinded as Christ spoke. The event transformed him into a new man.

DAMASCUS

CAESAREA

JERUSALEM

Pleading Roman citizenship, Paul was moved in custody to Caesarea, Roman capital of Judea. The governor, Felix, and his wife, Drusilla, often talked to Paul. The church accepted Cornelius, first Gentile convert, here.

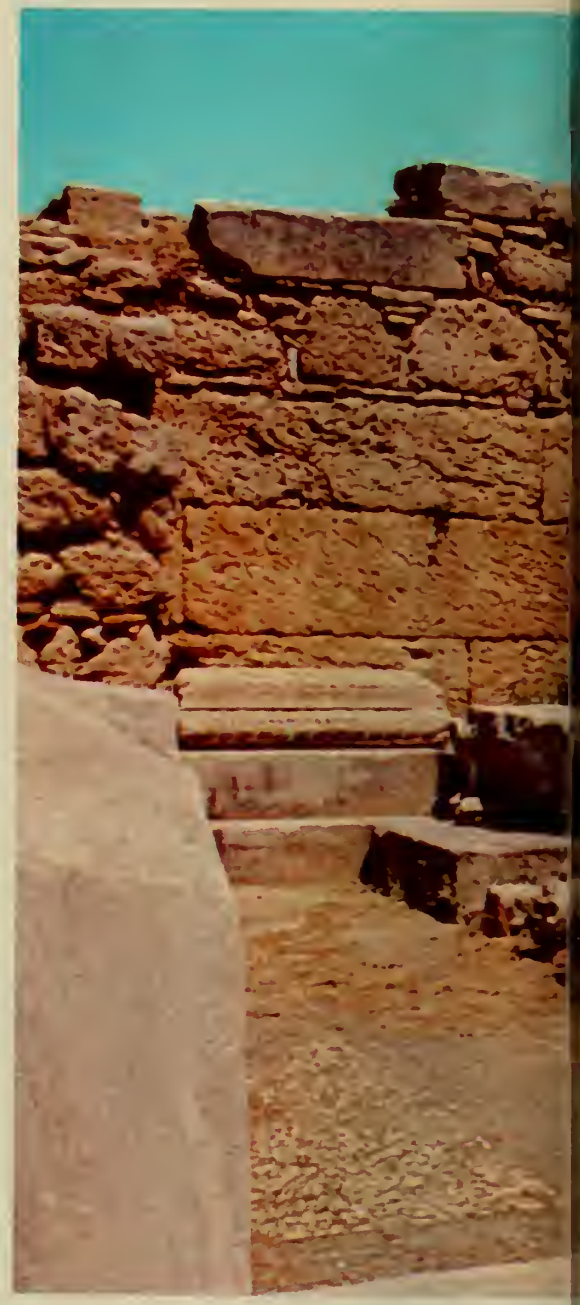
Seized in the Temple area by a mob, Paul was rescued by soldiers, then arrested in Jerusalem. He had studied under Gamaliel and had seen Stephen stoned here earlier.

Paul's spiritual progeny in Pisidia survive ornate ruins of pagan cults.

In view of Athens' shining Parthenon, Paul preached on Mars' Hill [see page 35].

The missionary used a rented hall near this marble-paved street of Ephesus.

Modern houses and the excavated white and blue marble marketplace tie past with present near Corinth's old center where Paul preached in A.D. 51-52.



A sun-weary traveler sits where Paul probably sat to

SEA AND LAND ROUTES CAME TOGETHER AT CORINTH, A BUSY TRADING CENTER

Corinth Canal, cut in recent times, saves 220 hazardous sea miles around the Peloponnesus. Nero started, and quit, the project in Paul's time.

it his hearing before Proconsul Gallio. Above the seat is the old public rostrum.

Today's Corinthians let their animals drink from this spring-fed watering trough, much as did first-century travelers. Such oases are priceless in the dry country.

FROM PHILIPPI, where Paul and Silas were whipped and put in prison, they traveled the Egnatian Way to Thessalonica. Again stirring up trouble, they stole out of the city at night—as Paul had done earlier in Damascus, where friends lowered him over the wall in a basket. The two then pressed on to Beroea, southward to Athens, and finally across to Corinth, the rocky citadel on the southern end of the isthmus. Centuries before Paul's time, the city was founded two miles inland, made to thrive, and then destroyed by earthquakes. Restored in 44 B.C. by the Romans, Corinth of the first century became the chief commercial center of the Greek peninsula. At ancient Corinth, columns of Apollo's Temple rise above the dry dust of sun-soaked Greece. But Paul's missionary success is immortalized; there he wrote his First Letter to the Thessalonians, which many biblical scholars believe was the earliest New Testament book.

Since the 7th century, the old Temple area of Jerusalem has been occupied by the great Dome of the Rock mosque.

RESCUED FROM A MOB IN JERUSALEM, PAUL IS SENT TO TRIAL IN ROME

THE NATIONAL shrine of Jews in Paul's time was Jerusalem's Temple, built by Herod the Great and outshining even the earlier one built by Solomon. Jerusalem also was the center of Christian faith, and a focal point in the life of Paul.

The young man of Tarsus had studied there under famous Rabban Gamaliel, and later, as a religious leader, he persecuted Christians there. Two or three years after his conversion, Paul came back to Jerusalem for 15 days. And, after founding churches in Asia Minor, he returned for a decisive conference with Peter and others to settle differences of opinion on applying Jewish law to Gentile Christians.

Back in Jerusalem for the last time, Paul was mobbed in the Temple area by Jewish zealots when rumor said that he took Gentiles into a forbidden inner court. Rescued by soldiers, he would have been scourged had he not claimed Roman citizenship.

The Sanhedrin, attempting to sort out real issues of the controversy, succeeded only in confusing the Roman authorities. When a plot to assassinate Paul was uncovered, he was taken to Caesarea, where he philosophized with the local governor, Felix, and his wife. Later, given a choice of standing trial before Festus (who had succeeded Felix as governor) or going to Rome, Paul chose the latter. He would appeal to Caesar. He endured shipwreck and imprisonment during this last phase of his mission.

Traditional site of the first Christian martyrdom is outside St. Stephen's Gate, in Jerusalem's east wall. Paul would know; he watched from aside.

The harbor of Sidon (modern Saida, above) was a stop on Paul's voyage in custody to Rome. The ship ran aground on Malta, near what is now called St. Paul's Bay (below). Paul wintered there, preaching and caring for the sick.

Rembrandt's The Apostle Paul *is in the Widener Collection, National Gallery of Art, Washington, D.C.*

SAINT PAUL

By Rembrandt

NO ONE today really knows what Paul looked like. Of many artists who have portrayed him, Rembrandt chose to dramatize a deeply contemplative moment, perhaps as Paul was composing a letter. The mood is intensified by contrast of light and dark, typical of Paul's stormy life.

Three months after his shipwreck on Malta, he reached Italy, near the site of modern Naples. Christians escorted him to Rome, where for two years he taught openly about the Lord Jesus Christ. Was he released? Martyred? Neither his own letters nor the Acts of the Apostles gives a clue. Probably he died in Nero's persecution of Christians, about the year 65. □

Backtracking Christianity's greatest missionary, an American couple crawled over barren hills and plodded through dust-choked stretches. They found modern hospitality in ancient Near Eastern lands—and got new light on . . .

PAUL-The Man

By EDWARD P. BLAIR
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THE UNUSUALLY personal letters of Paul, in the New Testament, tell us a great deal about the character of this giant among early Christians. But they do not reveal as much as we would like to know. Their brief details hardly unravel the full, complex personality of this Hellenistic Jew, who was most successful in opening the Gentile world to the life and message of Jesus of Nazareth.

In the years I have studied Paul's writings and his work, as reported in Acts of the Apostles, my curiosity has been pricked by new questions—about the man, about the countries in which he traveled and preached, and about the people he lived with and met in the ancient cities he visited. My chance to get new light on some of these questions came two summers ago when my wife and I backtracked Paul's 12,000-mile mission journeys.

Alexander the Great sought to unite the world culturally; the Roman emperors tried to do it politically. But opening the way for all men to come into the family of God was Paul's distinctive achievement.

Part of this might be explained by the combination of diverse backgrounds and influences unified in his personality. He was a Jew—and proud of it, but he lived in a world dominated by Greek culture, controlled by Romans, and open to Gentile influence.

When he became a Christian, his life's center shifted to Jesus Christ and away from the Law of Moses. Paul represents a unique mixture of conservatism and liberalism. He was supremely qualified to form a bridge over which both Jews and Gentiles could pass into the church.

His Turning Point

Paul's mission for Christianity really began with his conversion on the way to Damascus. It turned him from a nationalistic bigot to an incipient universalist. Up to this moment, he regarded Jesus as a renegade who had claimed to be Israel's Messiah, although reports were that he had associated with unclean, lawless people and encouraged loose attitudes toward the Jewish law. Such a man, in Paul's mind, could be only an enemy of both God and the nation and rightly had been executed.

But now, in a flash, Paul saw that God had not abandoned Jesus but had vindicated him. People were convinced God had raised him from the dead and exalted him as Messiah and Lord.

Although Paul's known travels would not be a great distance on

paved highways of North America today, his journeys can stagger the imagination when you remember that he crossed and recrossed the territories on foot or donkey back.

My wife and I followed his journeys in reverse, beginning at Rome where Paul died. Even today, traveling by Volkswagen, we were impressed by his feat of strength and courage.

We crawled through the barren hills of Greece, over the rugged mountains and high plateaus of Turkey, through the broad, rolling lands of Syria and Jordan, and at length into the coastal plain of Israel. The heat and dust were almost intolerable and water scarce. We carried food and sleeping equipment with us, finding hotels far apart and restaurants barely tolerable. Yet the emphasis on hospitality of the ancient East, we were to learn, still operates.

To the Eastern Mediterranean

We kept saying to ourselves, "*How* and *why* did Paul do it? And how did he get anyone to believe his strange message?"

Tarsus, of Cilicia, where Paul was born, is in the southeastern coastal region of modern Turkey. It was a commercial and intellectual center with a fine inland port. The Cydnus River formed a lake there, 10 miles from the Mediterranean. Cleopatra came to Tarsus to meet Mark Anthony in her splendid galley, lying like Venus under a canopy of gold as silver oars beat time to flutes, fifes, and harps. Famous philosophers taught there.

How long Paul lived in Tarsus is a matter of debate. One contemporary scholar argues that he was taken to Jerusalem as a small child. Others believe he journeyed there as a young man to be trained as a rabbi. In any case, his birth in Tarsus and home background there kept alive his interest in the Gentile world and prepared him for his later evangelistic efforts.

Jerusalem was home base of the religion of the Pharisees, active in several hundred synagogues and acknowledging the magnificent Temple built by Herod the Great. Jews from abroad (Hellenistic Jews) formed synagogues for their own national groups. Stephen, one

Professor Blair once helped excavate Jericho's ruins. He now is working on a book about Paul, whose steps he retraced in 1963.

of them who became a Christian, preached in one of these and was stoned for his views.

If Paul hunted out Christians in Jerusalem, as Acts of the Apostles claims, they could only have been the Hellenistic-Jewish Christians. The apostles, who were native Palestinian Jews, obeyed Jewish law and were not driven out.

Paul's conversion near Damascus led to a period of time in Arabia, not simply for meditation but probably also for evangelization. He likely spent some time in Petra, in Nabataean country south of the Dead Sea. Here a magnificent city, with exquisite mortuary temples and tombs in Greco-Roman style, was chiseled out of jagged, red-rock cliffs. Many Jews lived there, and Paul apparently tried to convert them to Christ.

He seems to have aroused hostility of both Jews and Nabataean authorities. The latter tried to capture him, after his return to Damascus, outside the city's gates. But he escaped over the wall, at an obscure place, by night. He fled to Jerusalem.

After a brief visit with Peter in Jerusalem and possibly some public preaching there, he returned to his home city of Tarsus and, after several years, went to Antioch ("the beautiful") in Syria. This was the third largest city of the Roman Empire, being surpassed only by Rome and Alexandria. He preached there with Barnabas and helped start an active biracial church.

The main problem my wife and I had in these countries was water. It was in short supply almost everywhere and often unsuited for drinking by Westerners. Never again shall I take a glass of cold water for granted! When we came to the gushing springs at Daphne, near ancient Antioch in Syria, after days in 105-degree temperature, I tanked up like a camel at an oasis. The cold water and sudden chilling were too much for me, and it was two weeks before I was over the effects of my water binge. But I came to see the significance of Jesus' references to water as the most important element of life.

To Cyprus and Asia Minor

Paul's early activities as a Christian were strenuous, but more hazardous expeditions were later to come. First, however, was a mission to the extensive Jewish settlements of Cyprus with Barnabas and John Mark. Among the coves of the southern coast were the famous cities of Salamis and Paphos, home of Aphrodite (Venus), the goddess of reborn vegetation. Why the missionaries left such a promising field so soon for the rugged, less-settled areas of Asia Minor is not known. It has been suggested that Paul was suffering from malaria and wished to leave the Mediterranean lowlands.

A ship took the party from Cyprus to Perga in Pamphylia, now the southern coast of Turkey. Perga, an important Greco-Roman city, was located about eight miles up the Cestrus River on the Pamphylian plain. On a height near the city was a splendid temple of the goddess Artemis (Diana), rivaling the world-famous shrine at Ephesus. John Mark left the party and returned to Jerusalem, but Paul and Barnabas pushed north into the towering mountains.

Paul's climb from the coast to Antioch in Pisidia, 100 miles due north, must have been a back-breaking one. Antioch lay about 3,900 feet above sea level. The road twisted upward through forested areas and scrub brush to rocky summits above timberline. Then it stretched across dry plateaus to the frontier of the district of Pisidia, at the foot of a majestic range that

is known now as Sultan Dagh.

Apparently it was the large Jewish settlement that attracted the missionaries to this faraway place. Paul's message in the synagogue aroused much interest, and both Jews and Gentiles were converted. But the mission ended unceremoniously when city authorities expelled Paul and Barnabas at the instigation of the Jews.

The undaunted missionaries turned southeast to Iconium (modern Konya), Lystra, and Derbe. Konya today is a city of some 70,000, guarded on the west by the twin peaks of St. Philip and St. Thecla. In the apocryphal Acts of Paul and Thecla, Thecla appears as a young woman who becomes associated with the apostle. This book pictures Paul as a "man little of stature, thin haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel."

At Lystra, Paul was first regarded as a god, then stoned and left for dead. But he limped away for a new destination.

In contrast, we found the hospitality and helpfulness of the Turks today beyond all expectation. At Lystra, I was unable to start our dust-choked engine. After more than an hour of my tinkering, a Turkish youth appeared from nowhere and, after seeing me quit in disgust, asked by sign language if he might try. My wife and I concluded that we had nothing to lose, 35 miles from the nearest help and late in the afternoon.

With unerring instinct the Turk went for the distributor. With a fingernail file we supplied him, he filed the points, and the car started immediately. I threw my arms around him and we danced a little jig together. When I tried to pay him, he put his hand over his heart and shook his head, as if to say, "You are guests here. I could not accept money from my friends."

From Derbe, Paul and Barnabas returned to home base by the way they had come, braving opposition to strengthen churches they had founded. Later journeys took Paul and his companions across Asia Minor at least twice—once to the northwest tip, where they sailed to Macedonia from Alexandria Troas, and once to Ephesus, where Paul remained for more than two years.

At Ephesus were a magnificent harbor and marbled streets, a great theater cut out of the hill. Paul's mission in Ephesus was cut off by vicious hostility of the silversmiths whose sale of silver shrines of Artemis was being undermined by Paul's conversions of the people to Christian faith.

To Macedonia and Achaia

The trip to Macedonia resulted from the vision Paul had at Alexandria Troas (Acts 16:9). Landing at the picturesque port of Neapolis, its harbor ringed by steep hills, Paul and his company headed for Philippi on the Via Egnatia, an important military and commercial road which connected the Macedonian coast with the Adriatic Sea.

At Philippi, Paul's favorite church was born, from humble beginnings, "down by the riverside." The river still flows below the towering mountain where the earliest city was built and to the west of the Roman city, which lay at the foot of the mountain. Around the forum were magnificent porticoes and temples.

Paul and Silas were beaten there and thrown into prison for illegal propagandizing of Romans. On their release, because of Paul's Roman citizenship, they continued west to Amphipolis, Apollonia, and Thessalonica.

Thessalonica (today Salonika and a city of a half-million people) in Paul's day was one of the busiest ports of the Mediterranean. Here his synagogue preaching ended in a new church and serious trouble with the Jews and city authorities. The missionaries were accused of treason—preaching another king than Caesar. Paul and Silas thought it best to withdraw from the city by night, and they proceeded westward to Beroea, 50 miles away.

Today in Beroea (modern Verria) is an impressive monument to Paul's preaching, erected on the traditional site of the synagogue where Jews, "more noble than those in Thessalonica," examined the Scriptures carefully to see

A WORLD GARDEN *Tour*

YOU ARE probably familiar with many famous gardens and the garden tours held by many communities each spring, but do you know the locations of some famous garden spots in other parts of the nation and the world? Here are several:

Garden of Eden—the Book of Genesis suggests it was in southern Mesopotamia between the Tigris and Euphrates Rivers.

Garden of Gethsemane—on the Mount of Olives, probably east of Jerusalem and the Brook Kidron.

Hanging Gardens of Babylon—one of the Seven Wonders of the World, were on the east bank of the Euphrates River near Ishtar Gate in the city of Babylon.

Garden of the Hesperides—is that mythical sunken garden on an island in the western ocean off west or north Africa; source of the golden apples used by Hippomenes in his race with Atalanta.

Garden of the Gods—is that rocky wonderland near Colorado Springs, Colo., noted for its Easter Sunday sunrise service.

Gardens of Charleston—in South Carolina, are famous for their camellias, moss-covered oaks, azaleas, and magnolias.

International Peace Garden—a formally landscaped 2,200-acre area in the Turtle Mountains of North Dakota and Manitoba, set aside by the U.S. and Canada to symbolize their lasting peace and friendship. —HELEN H. BOILEAU

whether Paul's teaching was true.

Paul journeyed to Athens, probably by sea, skirting Mount Olympus, the home of Zeus and the great gods of the Greek Pantheon, and rounding Cape Sunium, where lay the famous temple of Poseidon.

The author of Acts gives the impression that Paul's stay in Athens, the intellectual and cultural capital of the world, was largely killing time until Silas and Timothy could join him from Macedonia.

He tried heroically, however, to break through the sophisticated crust of the Athenians. Apparently no church was founded; there is no letter to the Athenians in the New Testament. Paul probably left the city depressed and unsure of his ability to capture the Greek mind.

At Corinth, at the southern end of the isthmus connecting the Greek mainland with the Peloponnesus, Paul launched a full scale, protracted mission. Travelers from all over the world thronged the streets. Cargoes from east and west met in nearby ports, were hauled across the four-mile land barrier and loaded aboard ship again for the ultimate destinations.

At the center of the city was a magnificent *agora,* or marketplace, ringed with public buildings. There, on the east side of the *agora* are remains of an elevated platform (in Latin, the *rostra*) used by public speakers. It may well be the very spot where Paul had a hearing before Gallio, the proconsul of Achaia.

Eighteen months of evangelizing in Corinth brought into being a church of diverse racial, social, and economic backgrounds. It was destined to give Paul a lot of trouble, and he returned at least twice, the last time just before his final ill-fated journey to Jerusalem with the love offering for the church.

My wife and I were overwhelmed by the multitude of languages and the diversity of cultures we passed through. On the Greek ship by which we returned through the Mediterranean, it seemed we heard every language under heaven. We felt some of the difficulty experienced by ancient missionaries who tried to communicate with ethnic groups not assimilated into Greco-Roman culture.

To Rome via Jerusalem

Paul's last journey to Jerusalem occurred at a time of intense nationalism in Palestine. Within less than a decade, the Jewish-Roman war broke out (A.D. 66-73). Everything foreign was cursed and hated by Jews. It was the height of imprudence for Paul to take Gentiles to Jerusalem for presentation of an offering as a symbol of unity. But he ignored all warnings.

By now he was widely regarded as a Gentile-lover and an underminer of the Jewish law and national institutions. He was mobbed in Jerusalem's Temple area and almost beaten to death before he was rescued by Roman soldiers.

To insure his personal safety, he was taken to Caesarea on the coast. Here he was left in jail for two years while the Roman governors Felix and Festus played politics in regard to his case. When it seemed he would be sent back to Jerusalem, where Paul knew he would not get a fair trial, he appealed to the imperial court in Rome. As a Roman citizen he had this right.

The journey to Rome was long and eventful. The ship first called at Sidon, where Paul was allowed to see friends. Then it proceeded past Cyprus to southwestern Asia Minor, where passage on another boat was engaged. When the vessel reached Fair Havens on the island of Crete, the season for safe sailing (March-September) was past. Driven helplessly before a violent storm for 14 days, the ship eventually broke up on a reef at Malta, but all 276 passengers and crew made it safely to shore.

Three months later the voyage was resumed on an Alexandrian ship, which landed safely at Puteoli (just west of modern Naples). A journey up the Appian Way, accompanied by friendly Christians, brought Paul to the imperial city.

For two years he lived in rented quarters, in a kind of polite surveillance by Roman soldiers. He was allowed to visit friends, preach to those who came, and write letters to his churches. How and when he died is not known.

Paul's Greatness

Paul's stupendous labors in the Gentile world can be understood only in the light of his burning conviction of being called to become God's agent in forming *one* people out of *many* peoples. He regarded himself as God's priest for the Gentile world.

He believed, furthermore, that the end of the age was near. His mission in the calling of the Gentiles was in a sense "the hinge of history." God's gift of the final Kingdom to his people, Jews and Gentiles alike, awaited the coming in of the full number of the Gentiles (Romans 11:25). Thus he felt the ultimate purpose of God pivoted on a successful mission.

Paul had no armies for conquest or financial resources for forceful propaganda. He had two hands to support himself, two feet to carry him where he wanted to go, a sharp mind, and an effective (though, by Greek standards, somewhat uncultivated) tongue. He devoted these gifts to spreading the "good news" that was burning within him.

An intense person, Paul excelled at whatever he did. He was a leader both in Pharisaism and among the disciples of Christ. With his immense power of concentration, his "one thing I do" might well have constituted a motto for his life. Indomitable will carried him through bitter sufferings to fulfillment of his mission.

Paul was utterly fearless and, therefore, a man of conflict. No matter how many times he had been thrown out of synagogues and beaten, he came back for more. He vigorously opposed legalists who wanted to fasten the Law on Gentile Christians. He fought against libertines who wanted no restrictions. He campaigned for truth, as God gave him to see it, with almost fanatical zeal.

Paul had an unusual capacity for friendship. He gathered strong helpers, most of whom stuck by him to the end. He gave them responsibilities and trusted them.

Paul saw the universe moving, under the purpose of God, toward the destruction of evil and reconciliation of all men. He believed that chasms separating men are bridgeable and that all men belong potentially to the family of God. □

A congregation that does a good job of listening helps its minister preach better sermons. From experience in both pulpit and pew, this pastor tells us . . .

How to Listen to a Sermon

By WEBB GARRISON
Pastor, Central Methodist Church
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IT WAS the 150th anniversary of Abraham Lincoln's birth. Standing before the U.S. Congress, which had gathered in solemn special assembly, Carl Sandburg, poet and Lincoln biographer, lifted and lowered his sonorous voice in polished phrases of tribute.

Toward the middle of his message the television cameras left Sandburg to focus briefly on the gallery—where a youngish woman wearing thick glasses and a short-sleeved dress was sleeping heavily. This would-be listener probably had spent considerable time getting a pass. She must have left home early and found her place in the gallery long before the program started. But now she not only was sleeping through the tribute but she was seen by the whole nation as she did.

For communication to take place, in the halls of Congress or a house of worship, producing words is not enough. Listeners must be involved, and for listeners to be wide awake but not listening is as futile as if they were asleep.

Active listening requires us to be much more than the sermon sipper who says: "That was a great message!" provided it was sweet and palatable. Charles Merrill Smith, pastor of Wesley Methodist Church in Bloomington, Ill., recently spoke out about it in his parish paper:

"My own gloomy conclusion, based on more than two decades of preaching experience and professional reflection," he said, "is that what people mostly want in a sermon is pious entertainment. If a preacher can combine a little uplifting advice, several good jokes, and the nomenclature which lends a religious tone to it, his sermon will be a hit, and he will be in wide demand for his pulpit ability."

HOSTS OF ministers, not only Methodists but from all middle-class denominations, agree with that verdict as they bewail it. If the contemporary pulpit is to be liberated from its bondage to mediocrity, they insist, radical changes are going to have to be made by those who listen to sermons as well as by those who deliver them.

Their conclusion can be rested squarely upon the message of Jesus himself. If you will reread in Luke's eighth chapter the story that is usually called "the parable of the seeds," I think you will agree that it really should be known as "the parable of the soils." For Jesus declares that the proclamation of the gospel is like a man who went out to sow seed. It fell on four different kinds of soils. Three kinds were impervious to cultivation. Only the "good soil" of the fourth variety received the seed in such fashion that grain sprouted, took root, grew, and "yielded a hundredfold."

A public speech situation, sermon, or whatever, includes three dynamic ingredients: the preacher (sower), the sermon (seed), and the listeners (four kinds of soil). Much of the responsibility for failure to bear a crop falls upon the soil, the listeners. Hence a thumbs-down attitude toward a sermon or a preacher's style of presentation really constitutes self-condemnation on the part of those who listen. Assuming there has been some attempt to express a divine message, however fumblingly, listeners who go away empty-handed reveal themselves as "barren soil."

Even though it is rooted in the New Testament, this view is so radically opposed to the attitude prevailing among many congregations that it almost sounds like heresy.

Is it not the minister's job to make sure that a sermon is lively and interesting? Since he is the only person who speaks, isn't he responsible for seeing that nobody goes to sleep? How on earth can you expect to draw crowds and meet the budget unless most sermons are palatable and pleasing?

Such questions should not be dismissed lightly. If laymen are inclined to place the whole burden of the church's "success" on the pastor, we ministers are prone to neglect our homework and blame indifferent listeners for our own failures. But an occasional tiny nod of agreement, or the shaking of a listener's head in disagreement, will

help keep any preacher on his toes —intellectually and spiritually. And such entering into dialogue on the part of worshipers will affect both his preparation and his delivery of a sermon.

After some years behind the pulpit I went into educational work and sat in the pew for nearly a decade before resuming the role of preacher. From experience of both preaching and being preached at, I am convinced that both speaker and listener are fluid components in the preaching situation. Both must be actively involved if communication is to take place, and the communication situation is transformed when either party makes radical changes. Thus, even though the preacher remains in the same old rut, you in the pew can alter results by becoming a more effective listener. There are five practical steps you can take to do this:

1. *Approach the sermon expecting to make discoveries.*

Listening is an avenue to discovery, and to listen effectively you must want something and use listening as a tool with which to get it. At Aldersgate, John Wesley's listening was that of a man already in a state of high expectancy. He fervently wanted to find answers to deep spiritual questions. Consequently, his mind was not neutral; rather, it was polarized like the ends of a magnet. As a result, in the process of what others may have thought was a very casual reading of Luther's *Preface to the Epistle to the Romans*, listener John Wesley attracted to himself words and phrases that set him aflame for God.

The effective listener always is searching, exploring, seeking, pondering, and weighing the ideas that are offered to him. For him the sermon is simply a device for making contact with God.

The person who comes to worship in a casual or complacent frame of mind, not really expecting to be challenged, thrilled, or disturbed, will probably leave in about the same mood he was in when he came. But if you listen to a sermon—almost any sermon—eagerly, interested, and confident that you are going to find something in it that applies to your own spiritual situation, you will find it!

2. *Commit yourself to work at the job of listening.*

Listening is not as difficult or as complex as speaking, but it does require deliberate effort. Few public situations offer so many opportunities for the mind to wander as does worship. Usually the atmosphere is subdued, restrained. Stained-glass windows and dim lights contribute to reverence—and catnapping. And a typical minister will deliver his sermon at the rate of about 100 words per minute.

Compare this speed of expression with that of sports announcers, who fire their words three times as fast, or other professionals on radio and television, who speak about 250 words per minute. Since listeners easily manage to keep up with what they hear from their radio and television sets, it follows that the slow pace of a sermon is a ready-made opportunity to go woolgathering. Youthful members of the congregation sometimes draw pictures. Their elders find themselves focusing on Monday's schedule, the latest news from Moscow, a personal problem, or the lady wearing a red hat two pews ahead.

This was recognized long ago. One of the classic prayers of Christendom includes a petition that God will deliver us "from coldness of heart and wanderings of mind." To listen, really to listen as opposed to sitting passively, we must gain "steadfast thoughts and kindled affections" by prayer and striving.

3. *Expect divine revelation at any instant.*

Several familiar hymns are based on the proposition that only the person who expects a news bulletin from on high is likely to get it. Thus Charles Wesley's fervent plea begins: *Spirit of faith, come down/ Reveal the things of God . . .* (*The Methodist Hymnal*, No. 183). When such a prayer for dialogue and revelation awakens one's mind and spirit, he can rejoice with Maltbie D. Babcock that: "This is my Father's world . . ." (*The Methodist Hymnal*, No. 72) and find God everywhere.

Too often, too many of us go to church not really expecting anything to happen and not even mildly troubled when nothing does. Yet God can reveal himself through the most ordinary everyday event. Simply from watching a poorly formed vessel reshaped by the hands of a skilled potter, Jeremiah concluded that God is the potter and his people the clay (Jeremiah 18:1-17). If God can be seen in a potter's shed, how much more likely it is that he will be met in the house of worship when listeners come with confidence that this day the sermon will speak clearly and particularly to them.

4. *Let your pastor know you appreciate being challenged.*

A listener with an open mind is an absolute requirement for vital communication. This does not mean that you will agree with all you hear; on the contrary, you may challenge it and reject it. But the person who automatically tunes out a speaker who questions an accepted idea or invades an emotion-charged area of thought ceases to be a listener.

Methodists used to shout "Amen!" at intervals during a sermon. Some people would like to revive the practice. I am not so sure it was an unadulterated asset to listening, for if you ever are in a service during which someone injects his verbal approval, you will notice that the "Amen!" never emerges when a prejudice is challenged or a fresh idea is proposed. It comes only when some long-cherished conviction or pet idea finds expression from the pulpit.

Yet the open-minded listener does need to go one step farther. He needs to let his pastor know that even though he may disagree violently with what is preached, he values the opportunity to be exposed to challenging ideas. Especially in relation to controversial social issues, many pulpits are captive—literally, not figuratively. The man who stands behind such a pulpit week after week is emasculated intellectually and spiritually. If your minister is going to be a man

in the fullest, best sense of the word, you will have to support him by insisting that he preach the Gospel as he believes it.

5. *Try to conserve the good things you find in a sermon.*

For some odd reason, most people think it is impolite to make notes during a sermon. If you are willing to ignore this mistaken bit of etiquette, good! The long-range effects of preaching would be multiplied, I think, if worshipers would bring index cards or little notebooks along to jot down points they want to remember. One thrilling new idea or a single shining phrase preserved would more than justify the practice. If you do not want to go that far, then make mental notes and pull them out at the luncheon table for discussion with other members of the family. Discuss ideas that interested you, whether you agree or not.

Spend some time with the Bible every day, and look for passages that support or challenge things said from the pulpit last Sunday. In short, stretch out your sermon listening so it reaches far beyond a brief formal period on Sunday morning and becomes an integral part of your daily life.

Incidentally, your most valuable nuggets from your half hour of spiritual prospecting on Sunday morning may not be in the form of what you hear at all. Instead, you may be permanently helped by an idea that comes to you as a result of what was said from the pulpit. For when the flint of proclamation of the Good News meets the steel of your mind, a whole shower of sparks may be produced and you may find yourself illuminated even though what you remember has little resemblance to what actually was said.

These principles of effective listening fall far short of covering the situation aimed at fostering divine-human dialogue. You will discover others just as important. And in the process you will not only foster a free and creative preaching atmosphere in your congregation, you will also find yourself getting greater and greater returns from the time and energy spent listening to sermons. □

Ten Commandments of Worship

(found in an old English church)

1 Thou shalt not come to service late,
Nor for the amen refuse to wait.

2 When speaks the organ's sweet refrain,
The noisy tongue thou shalt restrain.

3 But when the hymns are sounded out,
Thou shalt lift thy voice and shout.

4 And when the anthem thou shalt hear,
Thy sticky voice thou shalt not clear.

5 The endmost seat thou shalt leave free,
For more must share the pew with thee.

6 The offering plate thou shalt not fear,
But give thine uttermost with cheer.

7 Thou shalt the minister give heed,
Nor blame him when thou art disagreed.

8 Unto thy neighbor thou shalt bend,
And, if a stranger, make a friend.

9 Thou shalt in every way be compassionate, kind,
Considerate, and of tender mind.

10 And so, by all thy spirit's grace,
Thou shalt show God within this place.

Old ways of bringing men and women into touch with the Christian Gospel are no longer adequate. New methods and new language are needed to make the faith meaningf to the impersonal, urbanized life of modern man—inside the church and out.

EVANGELISM

By GERALD KENNEDY
Bishop, Los Angeles Area, The Methodist Church
President, General Board of Evangelism

ONE OF MY earliest memories is of revival meetings which I attended with my parents. In a large tent with rough and not very comfortable benches, we were present night after night. There was great singing, a big choir, a director who sang solos, a sermon, an altar call, and an inquirer's meeting at the close.

Though I did not always stay awake to the end, it was not an unpleasant experience, because there was excitement and expectancy in the service. We stayed with it to the end and participated in the "love offering" which expressed our appreciation of the revivalist and sent him on his way for another year. Then it was back to the regular services of our church, which were quite a letdown from the enthusiasm of the tent meetings. Those days passed and we entered a long, dry spell, so far as evangelism was concerned. Let us look at . . .

The Way It Was

I cannot remember any deliberate turning aside from these meetings. But gradually they came with less frequency, and there grew up a general assumption that they were things of the past. Then came the time when only a national figure with a high-powered organization could wake up the community every four or five years. The annual revival was no more, and finally even the big interdenominational ones were no more.

By the time I had gone through college, was introduced to the critical approach to the Bible, and went to theological seminary, revivalism was dead. The sects that still practiced it were regarded as strange, while the main-line Protestant churches shuddered at their emotionalism and thanked God they had gone beyond such antics. In seminary we studied emotional behavior in our classes on the psychology of religion, and had a smug sense of satisfaction that we had grown mature enough to dismiss revivals as a legitimate method of evangelism.

Indeed, I cannot remember any serious consideration of any kind of evangelism in my training. We put moratorium on the whole idea. Although we kne that all was not well with us or the church, it nev dawned on us that the cause was a lack of evangelisti zeal. The answer, as I recall, was to be religious educa tion. We were to bring our children into the Christia life without their being aware that they had ev been outside of it. Paul, we confessed, may have ha a shattering experience on the road to Damascus, bu it had produced some unfortunate side effects whic we would escape if we could.

Emotion became suspect. Salesmanship and adve tising became popular disciplines in the secular worl but so far as our religion was concerned, we woul persuade by cold logic or not at all. We could remem ber nothing but extremism in the revivals, and w could think only of the professional evangelists wh made religion a racket. We talked about the temporar results of this movement and assumed that nothin lasting came from it. If we no longer knew what th answer was, we thought we knew what it was *not*

There developed in our Christianity an evangelisti vacuum. As I recall that period, it was a time whe nobody wanted to be on the conference Board o Evangelism. It had so little prestige that it was re served for ultraconservatives with limited education Social affairs, education, church unity—yes. Evange lism—no. Altar calls were reminders of something we wanted to forget.

In more recent times, there has been a change o attitude—or at least so it seems to me. Programs o evangelism have become respectable again, and ou smug assumption that the church could get along without them has vanished. We know that a church that is not winning people to Christ is doomed. We begin to see a hand on the wall writing a prophecy of extinction for any body of Christians who have lost the evangelistic fire.

Any number of thoughtful Methodists have written to me on my election as president of the Board of

Evangelism, saying that this is the central task of the church today. We do not claim to know the answers, but to seek and find the answers is a matter of life and death for us. For there is no single term which so adequately describes the total task of the church as evangelism. To proclaim and demonstrate the Good News to all sorts and conditions of men is the final task of every Christian.

I speak for many ministers when I say that the joy of the ministry is winning people to Christ. I can remember the first time I participated in an evangelistic mission and the effect it had on me. I had gone into it reluctantly and critically. I came out of it with a quiet joy that has never left me. For it was apparent to me that every activity of a preacher's busy and varied life has meaning only if it is aimed at this one purpose. I found myself asking: "Does this project help get the Good News to people?" When that question was asked, some of the things I had been doing I did no more, and some of the meetings I had been attending saw me no more. But some of the tiring, routine affairs began to shine in a new light.

Now let us turn from the way it was to consider . . .

The Way It Is

We are aware that evangelism cannot be dismissed, and we know that the church must be an evangelistic fellowship. But the main burden of our concern is method, and we debate the way of doing it as if this were the final question. What we seem to be saying is that if we stumble on the right procedure, our problem is ended. It is as if the salesman assumed that the product is unimportant, and all he needs is careful training in salesmanship. We are suffering from that terrible disease of mistaking the means for the end.

We live in a time of great opportunity. The most hopeless day for the evangelist is the smug period when men believe that all is well and they feel no stab of discontent. It is hard to penetrate self-satisfaction and create a sense of need if people believe that they have conquered the fundamental human problems. It is difficult to arouse evangelistic enthusiasm in a generation that believes all its problems are material and physical. But this is not our mood. The affluent society, with its terrifying increase in the mental-illness rate, is far from sure that it is on the right road.

Most people are having a hard time. Talk with a man or a woman on a more than casual level, and in all probability you will find a soul whose condition is best described by Thoreau's words, "quiet desperation." There is a horrible emptiness within us and a frantic seeking for peace of mind. We are haunted by fear of each other, fear of tomorrow, fear of retirement, fear of the discovery that life means nothing. And there is no class or condition that is free from this sickness. It ought to be a great day for people who believe that there is One who can heal all our diseases and restore us to health.

The truth, I suppose, is that not many of us really believe it. So we take refuge in seeking a new method. We have tried evangelism by nostalgia—which is to say, we appeal to the memory of a Sunday-school experience, or to the remembrance of a saintly mother or a praying father. Somewhere in our past, we assume that there is a chord we may strike which will arouse homesickness for something that has been lost. Usually there is such a chord, for most Americans have memories of past religious experiences—if we can arouse them. But this does not work as often as it once did, and we meet more people all the time who have no such memories. When I was in Russia a few years ago, I asked myself how one would go about evangelizing atheists. The question becomes more pertinent in America every year.

There is still a place for the mass meeting, and I take pleasure from the fact that the biggest crowd ever gathered in the Los Angeles Coliseum was the closing meeting of the Billy Graham Crusade in the summer of 1963. I believe in evangelistic rallies in my area, and intend to hold them from time to time as long as my episcopal ministry shall last. But there are not many Grahams, to say nothing of the tremendous organization which undergirds him. The church is not likely to grow or even to survive solely by means of mass evangelistic meetings.

Now and again we find a new gadget which promises big things. We had a man in my conference who typed out biblical texts on small pieces of paper, put them in a capsule, and left one everywhere he visited. He was somewhat upset when he learned that a dear old lady he had been visiting actually had been swallowing them! Oh well, how was she to know? Gadgets are fine, but they run out in short time. This is always the danger facing the "unconventional" boys, for it is easy to substitute novelty for substance.

Now this is not to say that experimentation and the discovery of new approaches are unimportant. The *Kirchentag* of Germany—a day during which the attention of an entire community is focused on a series of activities sponsored by the churches—has something to tell us. I came back from Australia last year excited over the "Christian Cabaret" that Alan Walker is operating every Saturday night in downtown Sydney. It seems to me the most successful attempt to break through to the teen-agers with no Christian background. We are trying a modification of it in Los Angeles [see *A Club for Teens,* December, 1964, page 51]. The Sydney Life-Line program, which sends Christian counsel and friendship to desperate people who telephone for help, is a great idea.

I am sure there are cities in the United States where the church must make available a Christian answer to the lonely and the discouraged. Recently I met a young man in Las Vegas who represents the National Council of Churches and seeks to minister to both the entertainers and the customers of gambling casinos. He begins his work when most of us are going to bed. Alert ministers and district superintendents in many cities are experimenting with inner-city parishes and apartment-house chaplains.

There is also the Christian witness team that has sought to reach young persons at Daytona Beach and other vacation gathering places. There are services at the national parks and at drive-in theaters. There are summer evangelists who scatter across the country to

large churches and small ones, rural parishes and inner-city situations, to share their faith. Another approach is that which the Presbyterians have used in broadcasting radio jingles—straight from Madison Avenue—which "sell" religion.

There are, in addition, many experiments with religious art and drama. The one most familiar to me is the Bishop's Company, which has been producing plays with a religious message in sanctuaries around this country and abroad [see *The Bishop's Players*, November, 1964, page 18]. Religious drama often has been only second-rate, and the plays we see in church are usually Sunday-school pageants—interesting only because our children are participating. Other adults get very little uplift from them. The Bishop's Company has been successful because it is first-rate.

Methodists have a heritage of great innovators, beginning with John Wesley going to Hanham Mount near Bristol and preaching in the open air. He noted the event in his *Journal* for April 2, 1739:

"At four in the afternoon, I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about 3,000 people."

We do not have to like it, but we must find the way to get to the people.

Guidelines to the New

Let me suggest five propositions we must consider if we are to begin doing for our generation what John Wesley did for his.

• 1. *We must stop talking about the good old days and methods which worked when we were a rural, more personal society.* Today we must come to terms with our impersonal, urban contemporary culture. This demands that we not be shocked easily by methods which may be a far cry from the way grandpa did it.

• 2. *We must find a new language of evangelism for those who are theologically illiterate.* This is the task of the church in every generation and preachers are notoriously slow in comprehending this simple truth. Even our laymen are often aware of something only vaguely religious being said in the pulpit without any clear apprehension of our terms. Let us stop worrying about "speaking in tongues" and pray for the gift of plain, simple English.

• 3. *We must do more listening.* We need men who will become a part of the neglected, hostile groups and learn why they are isolated. What is their need and why are they unrelated to the church? I have no doubt that much of what we hear will be nonsense or alibi, but this is where we have to start.

• 4. *We must have a vigorous, continuous program of evangelism for church members.* We are in desperate need of Christian nurture within the church family. We have too many people who are uncommitted and unenlightened. They joined an organization and have never been led to the unsearchable riches of Christ. And they cannot give what they do not possess.

• 5. *We must encourage new methods of evangelism outside the church which will not show large results.* This is hard for Methodists who are suspicious of anything that does not provide good statistical reports. And I must confess that I take a dim view of the brethren who use "depth" as an excuse for failing to reach more than a handful of sinners. But we must allow some of our imaginative men a chance to try out unconventional ideas and expect a large percentage of failures. We will need to confess mistakes often and be open enough to try something else without any feeling of guilt. Above all, we must not get enamored with some of these precious, dilettante antics that are dramatic without being Christian. May the good Lord give us evangelists who will try most anything, rather than the pious brethren who would rather die than be caught with their dignity down!

This, however, is not what concerns me primarily. It is easier for us to reach people than it was for Francis Asbury. There are means of communication our fathers never knew, and we have resources which would make the early church gasp with astonishment. Among our laymen and ministers are men and women with imagination and daring spirits. When the Board of Evangelism enlisted preachers and official board members for a Sunday-morning calling crusade in Minneapolis some weeks ago, I was thrilled that an agency of our bureaucracy could go contrary to what our customs have been for more than 200 years.

I do not believe that new ideas or fear of the new is the heart of our problem. The sickness, however, is revealed in the figures of Methodist membership growth. While we continue to grow steadily so far as total membership is concerned, we have declined every year since 1959 in the number who have joined our church on profession of faith. Which means essentially that while we can transfer them, we are losing our power to create them.

So now let us consider . . .

The Way It Must Be

The answer is really quite simple, but it frightens us because we cannot come to it with our own wisdom or by launching a new plan. I believe that, as is true in every human crisis, suddenly we know that only God and his Spirit can heal our disease and redeem our future.

I do not agree that the structure of the church has to be changed in order to be evangelistically effective. This is the word we are receiving from some of the experts who often are men without pastoral experience. Methodists who tinker with the structure of their church every four years are not afraid of the idea, but there seems to be little indication that this process accomplishes very much. We could not, even if we tried, eliminate the church as an institution or ignore 19 centuries of growth and development. Methodists are not going to meet again in homes or in caves, and we are not about to be relieved of the task of church extension in our new communities.

I am sure we are on the wrong track when we assume that all that evangelism is about is the increasing of church membership. I am equally sure that if it ignores the church or weakens it in the name of an unconventional approach, it is wrong. We cannot destroy our base of operations and assume that the campaign will end in victory. The small, far-out

groups are not going to win the world or conserve the Christian values for tomorrow. The church is not the end, but it is the essential means to an end. We can ignore it only at our peril. I shudder when any group of self-confessed intellectuals sets itself up as being too good for the church, and I do not think we are going forward when the church becomes the dwelling place of an aristocracy—spiritual or otherwise.

Nor are we going to be able to do away with the Board of Evangelism and its staff. No one assumes that this is where the work is going to be done, but here is where it is going to be studied and tried. The board must be a laboratory into which ideas pour and out of which come experiments. Here is a research center and sometimes a demonstration, but always a reminder that evangelism is the total task of the total church. The board is a string around the church's thumb reminding it of what the Lord requires and proclaiming that its central task is to bring men to Christ.

Three contemporary demands must be met if Methodism is to regain and retain its evangelistic vitality.

• 1. *The proclamation of a lively faith.* The sin of the pulpit is its dullness. We are not going to be very effective evangelists until we get excited about what we believe. The world is lethargic and will be lost in the wilderness of boredom unless it is stabbed awake by God. Theological argument leaves many in stupor, and gadgets arouse only a momentary flicker of interest. The need is for Pentecost, with its tongues of fire and the announcement that Christ has introduced a new order and a new joy. A living faith that restores victory to defeated men will find the appropriate method to make itself known.

This, of course, starts with the ministry, and that is precisely where evangelism has to begin. I do not think the early Methodist preachers were as gifted as modern ones. About their only gift was an experience which they believed they had been called to share. Yet that conviction covered a multitude of inadequacies. I am not one to appreciate crudeness in the pulpit or sloppy speech in the sermon. Let us have good English and theological soundness. But can we not get excited when we consider what God has done for us in Christ? Has he not redeemed our own poor lives and lifted us from the devil's despair into the kingdom of his hope?

The world as I encounter it is impersonal, full of tension, unsure of its direction, sad. What a day to proclaim in the words of the old hymn: "Jesus Christ was born for this." We shall not say it in a shallow way and offer only the promises without the conditions for their fulfillment. But in God's name, let us show some *enthusiasm* as we proclaim Christ as the answer to the contemporary crisis. Preachers, awake! You have nothing to lose but your empty pews!

• 2. *A committed laity.* This demand is simply to remind ourselves of Jesus' paradox that to keep a thing is to lose it. It is an attempt to recover the sense of the church as a witnessing fellowship. When Anglican Bishop V. S. Azariah of India received new members into the church, he made them repeat after him, "Woe is me, if I preach not the Gospel." He wanted every layman to see his ministry as proclaiming the Good News about Christ and his salvation. We must understand that it is the laity that is the church in the world. The real work of the church is done outside its building.

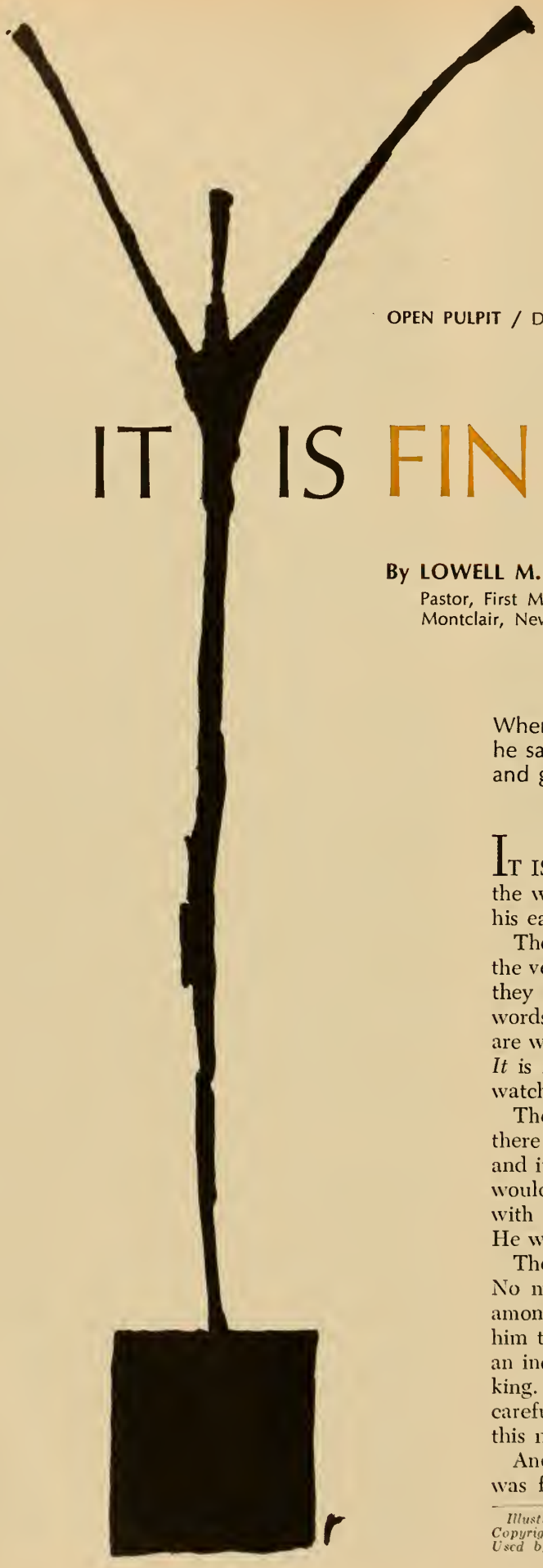
Nobody actually becomes a Christian until he has become an evangelist. It is the privilege and obligation of a church to help its people experience the joy of sharing the experience of Christ. Once this has come to a man, his own faith shines with a new glory. If any preacher doubts the validity of this proposition, he will do well to read Hendrik Kraemer's *A Theology of the Laity* (Westminster, $3). Methodist preachers ought not to need any convincing. Once we are committed to this view of the church and the laity, we will have no trouble finding opportunities for witnessing and no difficulty in developing methods. The main thing is to realize that it is every Christian's right and obligation to share his faith and bring men to Christ. This will take some organization and training—but most of all, it takes commitment.

• 3. *A sense of vital urgency.* Any reform movement or revolutionary crusade which had as many centers as Methodists have churches would think that the success of their movement was assured. But we grow stale and settle for a gesture or a holding action because the urgency has gone out of our message. We act as if we had forever and that by just hanging on, we serve. But the times are crucial and the danger imminent. We bewail the fact that people do not believe in hell and damnation, but we are surrounded by people who are living in hell and who experience damnation every day. It is literally true that for many people, it is either finding God now or going off the deep end tomorrow.

Something of this sense of crisis and urgency must be brought into our church life. Our worship services are too often meandering affairs with no sense of the importance of time and no idea of coming to decision. I shall not forget a prominent Jewish Hollywood figure telling me that he went to a number of Christian churches and could not find what Christianity was all about. He wanted to know what it demanded and what it promised. When he found answers to those questions, he became a Christian—and one of the most effective evangelists I have met. How many churches we have where a man could attend a year and get no indication that anything much was at stake or anything demanding a decision was being offered.

I close with a note of prophecy, which is dangerous. The times are ripe for a great religious awakening. We may be a successful society outwardly, but we are also a society of fear and despair. The people who have the most materially often have the least spiritually, and that imbalance is making it clear to millions of people that nothing is any good without God.

The church which makes it clear that it possesses the secret of victorious living will find a response that will overwhelm it. For the people have been walking in darkness and hoping to see a great light. Evangelism that allows the Light of the World to shine through men will redeem us. All we wait for is a realization of who we are and what we possess. □



OPEN PULPIT / Drawn from sermons by Methodist ministers

IT IS FINISHED

By **LOWELL M. ATKINSON**
Pastor, First Methodist Church
Montclair, New Jersey

When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.—*John 19:30*

IT IS characteristic of Jesus that when experiencing the worst, he believed the best. In the last words of his earthly life, he cried, "It is finished!"

Though these words were uttered from the cross in the very moment when life seemed to be ebbing away they are a trumpet call of confidence. They are not words of defeat or despondency or despair. They are words of triumph, of victory and accomplishment. *It* is finished! The work is done. But the world who watched him die thought that *he* was finished.

The Pharisees thought that. Now, they believed, there would be no more of his impious blasphemy and interference with their ways of leadership. There would be no more of the confronting of their formality with his strangely penetrating and authentic words. He was done. He was finished.

The Romans, too, thought that Jesus was finished. No more would they be bothered by this disturber among the people. They knew it had been rumored of him that he was a king of the Jews. There had been an incident when people tried by force to crown him king. And this man whom they had had to watch so carefully lest he cause disturbance among the people, this man now was finished—so they thought.

And the miscellaneous crowd thought that Jesus was finished. These people who had seen him as a

Illustration by Robert Charles Brown from motive, *October, 1962. Copyright © 1962, Division of Higher Education, The Methodist Church. Used by permission.*—EDITORS

teacher, as a healer, who had experienced in his presence the wonder of the loving heart, the glory of the healing touch, the sense of relief that comes from the helping hand—these people who had sometimes admired him, often misunderstood him, and always found him fascinating—they thought that he was finished. The teacher of Galilee, the rabbi, the man with the agile mind, the man with the understanding heart, the man with such flashes of courage as they had never seen—this man was finished.

And even his own disciples thought so, too. Gone now was the Galilean dream of freedom and purity in God's lovely world, gone the glory of an intimate fellowship which had been so kindling to the spirit. The disciples—despondent, discouraged, disenchanted—stood helpless and hopeless amid the ruins of their dreams. They thought that theirs was a lost leader. They were not ready for the triumphant fact that they had a living Lord! They had yet to learn that what God's love promises, God's power performs. Now they thought he was finished.

And Mary, his mother, thought that, too. As she stood by the cross and looked through tear-dimmed eyes at the figure of her dying son, it seemed as though a sword pierced her own heart, also. The iron blade of sorrow stabbed into her spirit and made love a thing of anguish. This was her son, and he was finished.

A Word of Purpose

But though the world thought that *he* was finished, that is not what Jesus said. What he said was "*It* is finished," and in that phrase sounds a trumpet note of victory.

In the Greek expression that Jesus used is a single word, τετέλεσται—"It is finished." It is a word compact of purpose and courage. From it, we have such English words as "teleological," meaning "that which is full of purpose," "that which moves toward an end." Or to borrow from St. Paul's metaphors, a runner is running a race with his eye upon the finish line. He gives his best, he crosses the line. He is the victor and he cries, τετέλεσται—"It is finished!"

Always this word has a sense of purpose achieved, or, in modern phraseology, "mission accomplished." Jesus had come into this world to live the life of purpose. His was to be God's life of love. That would always be first in his thought and deed. Love was his pearl of great price and with his life he guarded it to the end. Now it was done. He had loved his own, and he had loved them to the end. Now his work was finished.

We must not minimize the courage of the Master on the cross. Too often we confound his meekness with weakness. But these are brave words: "It is finished." A great deed had been done.

In G. M. Trevelyan's *History of England,* I came upon the story of Christianity's arrival in Saxon England. The Saxons were men of deeds, and they asked of this new religion, "What deed has Christ done?" By way of an answer, a Saxon Christian poet of the eighth century wrote a verse called *Dream of the Rood,* and here is what he said:

Stripped himself then the young hero
That was God Almighty strong and brave
He mounted the high cross courageously in the sight of many
When He wanted to set mankind free.

This is the deed Christ has done. He has mounted the high cross courageously, to set mankind free!

We need to recover this heroic note. The Christ who died on the cross is not a pitiful person, but a man of heroism and courage who summons us to courage and confidence.

But deeper, God's redemptive deed was done there on the cross. Jesus was accomplishing the eternal purpose of God. His life was not taken from him; he gave it. And his death—determined, dared, and done—represented the conscious intention of his life and the climax of his mission.

Other men came into this world to live. He came into the world to die. All through his life, this had been his purpose. He had said, "My food is to do the will of him who sent me, and to accomplish his work."

His death was God's deed, done once and for all to save men from their sins. It was for him to do God's will, to be true to the end, to finish his work. Now he was able to say, at last, "It is finished." That cry of confidence echoes across the ages to us, the cry of the Christ who faced the worst and believed the best, the Christ who was able to achieve victory on a cross.

His Deed—And Our Response

Now what does this mean for us? What does it mean that the Savior has done this great deed? Does it not call for the response of our faith and our loyalty?

Mrs. Cecil F. Alexander expressed it simply yet firmly in the last stanza of her passion hymn, *There Is a Green Hill Far Away* (No. 135 in *The Methodist Hymnal*):

O dearly, dearly has He loved;
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

If there is any one thing that this 20th century needs, it is the confidence with which we can live courageously, purposefully, and with strength. All about us voices are being lifted in the cry of despair, and even in the world of theology it is considered in many circles more religious to be pessimistic than to be confident!

We must remember that Christ, our champion, calls us to be strong, to stride forth into life with new vigor and purpose because his great work is done. The foundation of the future already is established. We can build security upon it, now. The great mission of God for man is done. Jesus speaks to us from the cross his word of encouragement and strength: "It is finished."

And because his work is finished, the new age of confidence has begun! □

Looks at NEW Books

IN EASTER Week, 1963, less than two months before his death, Pope John XXIII issued *Pacem in Terris*, an encyclical letter addressed not only to Roman Catholics but to all men of goodwill. This first papal encyclical ever addressed to men of all faiths was a basic statement of the rights and responsibilities of men in the conduct of life and the achievement of peace on earth; but more than that, it glowed with the goodness and simplicity of the religious leader who was loved and respected by people of all persuasions.

Twenty-four outstanding photographers of the famous Magnum group, including Henri Cartier-Bresson, Cornell Capa, Wayne Miller, and Ernst Haas, have contributed more than 150 superb pictures to ***Peace on Earth*** (Ridge Press-Odyssey Press, $5.95; Golden Press, paperbound, $1.95), which presents the major points of Pope John's message in photographic essay form. In addition, the book contains the entire 15,000-word text, reprinted on special paper. The result is a powerful plea for peace, justice, and love.

The emotional intensity of the days leading to Easter finds powerful expression in ***The Suffering Servant***, to be published by Abingdon Press March 29 ($2).

The eight chapters in this taut, urgent book are adaptations of Holy Week meditations delivered by the Rev. Carlyle Marney at Myers Park Baptist Church, Charlotte, N.C. They are based on the poem in Isaiah (52:13-53:12) and provide a prophetic setting for the Easter story. Suddenly they take an abrupt leap in time from Calvary to our own South and the young freedom marchers in its jails. The redeemer, Dr. Marney reminds us, "is *always* numbered with the transgressors. . . . But for 2,000 years the community of faith, identifying its Lord as the Servant of this passage, and identifying itself as with the transgressors, has lived in the light of an open promise, too: 'Behold, I send the promise of my Father.'"

Taking for its text Matthew 18:1-5, which ends: "And whoso shall receive one such little child in my name receiveth me," ***Children of Many Lands*** (Hill and Wang, $3.95) preaches its sermon in pictures rather than words.

Here are the children of the world, playing, sleeping, working, living, loving amidst the conditions in which they find themselves. There is the wonder of discovery, the pain of grief, the pang of hunger; there is innocence; and there is age-old wisdom in their young eyes. A Polish child asked to draw "war" traces chaotic lines on the blackboard; a deaf boy experiences his first sound; a Korean refugee tot is searched for weapons; a child of the Congo stands at the railing of an airport, apparently checking the departure time of an airliner by the oversized watch on his wrist; a Swiss youngster watches the milking of a

No words are needed with this picture of a German mother and child by Hanns Reich; the language of photography is universal. From Children of Many Lands.

cow; in Japan an open-mouthed child raises a rapt face into the falling snow.

Hanns Reich, who has 10 pictures of his own in the book, served as its editor, drawing on the work of some of the world's finest photographers.

I should warn you. You may turn a page and lose your heart.

Life is not the space between two oblivions. It comes from God and it goes to God, Methodist Bishop **W. McFerrin Stowe** reminds us in *It All Began With God* (Abingdon, $2.50).

Based on 12 sermons Bishop Stowe preached when he still was pastor of St. Luke's Methodist Church in Oklahoma City, this book displays a sturdy sense of the reality of the Christian faith and of the world in which the Christian lives. And, happily, basic affirmations considered in the context of today read as well as they must have sounded from the pulpit.

"Know What You're Talking About —Read" is the theme of National Library Week, to be observed April 23-May 1. But it is equally important to know about *what* we read, for the books, newspapers, magazines, pamphlets, newsletters, and other printed materials that pour off America's presses in such an abundance are not an unmixed blessing. Words do not become truth just because they are in type, and it is entirely possible to read intensively—and come up with a vast store of misinformation.

To avoid this the thoughtful reader asks: Is the author qualified to discuss the subject? Is the publisher reputable? Does the material reflect the current situation, or is it, like most airplanes, obsolete by the time it is ready for use? Your librarian can help you answer these questions. Then you must ask yourself one more question: Does what the author says check out with your own knowledge? One of the best ways to make this question count for something is to make a point of reading some material you disagree with so you can see the question from other sides.

It was on a Sunday morning in Korea, the first spring after the armistice, that three youthful GI's encountered an amiable American gentleman whose age approximated the total of theirs. Strolling along within the great wall that encloses North Mountain, he told them about the ancient barricade and the invasion route followed for centuries by wild tribes pushing east from the Gobi Desert and south from Manchuria, much like the communist hordes against which the United Nations forces had been fighting. And he warned them to stay on marked paths because unexploded mines were still scattered about the forest.

One of the GI's asked him what he did in Korea, and he replied that he was an ambassador. "*Your* ambassador," he added. There was a pause while the warriors digested this bit of information, suspicion struggling with politeness on their faces. Finally one said: "Jeepers, Mister, you sure speak English good."

Career diplomat **Ellis Briggs**, now retired after 36 years in the American Foreign Service, writes English as well as he speaks, and *Farewell to Foggy Bottom* (McKay, $4.95) is a choice blend of anecdote and opinion, sometimes funny, sometimes serious, always stimulating.

Briggs, who survived seven ambassadorships in 16 years, believes that of all the ways in which the conduct of our foreign affairs could be improved the most important, as well as the easiest, would be to leave each ambassador at his post long enough for him to become fully effective. He takes a dim view of special envoys; of all he encountered in nearly four decades he can think of only two who accomplished anything that could not have been done just as efficiently or economically by the regular ambassador.

He is skeptical of elixirs, whether they be called the Alliance for Progress or the Peace Corps. But he says, a bit wistfully, that the professional diplomats, the men and women of the American Foreign Service, should be better known. And with refreshing unambassadorial frankness, he makes them just that.

Foggy Bottom, by the way, is Washingtonese for the U.S. Department of State, which has its offices in a misty area of the nation's capital.

"A poem . . . begins as a lump in the throat, a sense of wrong, a homesickness, a lovesickness. . . . It finds the thought and the thought finds the words," Robert Frost wrote in a letter to another poet, Louis Untermeyer, back in 1916. It is as good a definition of poetry as I have found.

The letter is one of 466 in *Selected Letters of Robert Frost* (Holt, Rinehart, Winston, $10), and the collection comes as close as the great poet ever came to producing his autobiography. **Lawrence Thompson**, who edited the letters and provided the introduction, transitions, and other helpful background, was a friend for nearly 40 years.

Strangers cited Frost's apparent blasphemies as evidence that he was an atheist. He was not. The deep religious faith nurtured in him by his mother during his childhood was never rejected for long. He himself said:

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The minister gets some help from the librarian at St. John's Methodist Church, Edwardsville, Ill. Equal to many small public libraries in variety, this church library is named for the mother of Methodism's founder.

Small Library, Large Service

WHEN residents of Edwardsville, Ill. (population 10,800), cannot find what they want at the public library, they go to church—to St. John's Methodist Church, to be exact. Its Susanna Wesley Library, occupying a modest-sized but carefully designed room, is more than a match for many small-town public libraries, both in size (nearly 3,000 volumes) and diversity.

Here, in addition to Bibles, biblical reference guides, books on theology, and resources for church-school and Woman's Society work, are standard reference books, popular magazines, best-selling fiction and nonfiction, and books for children—everything carefully filed and indexed. Here, also, is the church's audio-visual center.

Head librarian is Mrs. Walter L. Bauer, wife of a steam fitter in a nearby factory, who not only serves without salary but has consistently subsidized the library and its growing collection.

"The library idea was hers alone," says the Rev. James Nettleton, pastor of St. John's.

The idea took root back in 1954, when the congregation authorized Mrs. Bauer to spend $150 for books and supplies. Consulting such guides as *Your Church Library* and *Job Analysis of a Church Librarian*, available from Cokesbury Regional Service Centers and Board of Education, she made the first purchases utilizing Cokesbury's 20 percent discount to registered church libraries. The next June, a library committee was organized within the commission on education.

"In those years," Mrs. Bauer recalls, "I painted orange crates and stretched them out along the walls to hold the books."

The library moved out of the orange crates, however, when the church building was remodeled and an adjacent building acquired. Mrs. Bauer spent $2,500 of her own money for plastering and standard library shelving for the pleasant 21 by 24 foot room where patrons now browse.

Floor space is at a premium on Sunday mornings when numerous members of St. John's 1,069-member congregation drop in to borrow or return material, or just to ask questions. "Most of our church-school teachers find the help they need right here," says Nellie West, who assists Mrs. Bauer.

The library is open weekdays from 9 a.m. to 4 p.m. Mrs. Bauer herself puts in about 24 hours there each week. "I just love to do it," she will tell you, "because I'm so interested in church-school work." She has been church-school superintendent at St. John's, and now is superintendent of the children's division and of the vacation school.

The library is completely ecumenical, and Edwardsville churches of all faiths borrow material. Methodist ministers from neighboring cities and towns are frequent visitors, too, and five churches in nearby communities have established their own church libraries patterned after the one in Edwardsville.

Custodian Samuel W. Skief, who uses the library almost daily, says: "You might say that a church without a library is a church without a lighthouse."

—ROBERT L. SANDS

"I can't be other than orthodox in politics, love, and religion: I can't escape salvation."

Neither faith nor the optimism, strength, and humor reflected in his poetry saved him from periods of gloom, jealousy, obsessive resentments, and displays of temper. This was no demigod, this was a man propelled by strong drives yet afraid that his struggle for artistic achievement had encroached on his responsibilities as a husband and father. Nor was he above malice. He often set out to deceive both his public and private "readers," and once warned: "Look out I don't spoof you."

Thompson, who is a professor of English at Princeton University, is working on a two-volume biography of the poet. Until that appears, this collection of letters, incomplete though it is in many biographical details, is probably the best view of Robert Frost that is available.

"Brooks, they finally got to you," said Carolyn Sawyer from the other end of the telephone line.

"What do you mean?"

"Your house. Someone bombed it."

The message came to Unitarian minister **Brooks R. Walker** just after he had addressed a public forum at a Beverly Hills, Calif., synagogue on "The Extreme Right—Threat to Democracy." The home of another speaker, a Lutheran minister, was bombed the same evening. Nobody was hurt, and the damage to property in both cases was slight, but the intensity of the hate behind the bombings was clear.

Brooks Walker has twice been the victim of anonymous bombings, and he has received countless telephoned threats. Nevertheless, he has gone on examining publicly the methods and motivations of the religiopolitical fanaticism that can be found in the radical right.

The Christian Fright Peddlers (Doubleday, $4.95) is his personal report. In it he is concerned with what makes extremism and how Christians can minister to the extremist, whose behavior he describes as "the wounded reaction of one who is estranged from his being . . . unable to converse meaningfully with his fellows." Thus, the extremist "repeats the formulas of conspiracy that unite him with those who share his alienation."

Robert L. Short, who wrote *Charlie Brown—The Theologian!* [December, 1964, page 43] is now the author of a paperback book, ***The Gospel According to Peanuts*** (John Knox Press, $1.50) that enlarges on the points made in his article and presents numerous new ones.

Peanuts devotees will welcome it

and, reading it, will find themselves absorbed in a modern-day handbook of the Christian faith liberally illustrated with the doings of Charlie Brown and friends.

The most delightful books for small children invariably seem to be about animals. Some recent and choice ones are *The Hungry Goat* (Rand McNally, $2.95), *Tico and the Golden Wings* (Pantheon, $3.50), *The Wee Moose* (Parents' Magazine Press, $2.95), and *Mandragora's Dragon* (Abingdon, $2.50).

The last, written by **Irene Elmer** and illustrated by Ruth Van Sciver, is about a wholly imaginary animal, but the dragon was tamed, not vanquished, by a clever mouse and his relatives who threatened to move into his cave with him. Mandragora himself was a cat who was even more clever than the mouse; he managed to take all credit for the transformation.

A less resourceful but very engaging mouse is the hero of *The Wee Moose*, who misunderstands Farmer MacGuff's Scotch burr and thinks he is truly a small moose. The tale is told well by **Gina Bell-Zano**, author of numerous *Small Fry* stories in TOGETHER, delightfully illustrated by Enrico Arno.

Leo Lionni was both author and artist for *Tico*, a little bird without wings who received golden ones but gave them away, feather by feather, to the needy. His reward: black wings like the other birds, and the realization that his winged friends were no longer jealous of him as they had been when his wings were gold. Lionni's illustrations for this beautiful book are as rich and fanciful as an Oriental rug.

The Hungry Goat seems to be a witty modern version of a song I used to sing as a youngster. Folk-singer **Alan Mills** is responsible for both words and music, and is singing the song on tours through the United States and Canada. Abner Graboff's illustrations are brightly colored, humorous, and very modern in technique.

Youngsters between kindergarten and second-grade age will feel a closer identification with church school after they have heard **Dorothy Webber Caton**'s story about a little boy and his mother taking a new boy in the neighborhood to visit their church.

The three, in *Come Meet My Friends Who Work at Church* (Abingdon, cloth, $1.50; paper, 75¢), see and talk with the minister, the director of Christian education, the custodian, the music director, the organist, the church secretary, and the librarian. —BARNABAS

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With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

ONE OF THE unusual men of our time is **C. P. Snow** who is both a scientist and a literary man. He has written eloquently about the difficulty of the scientific man understanding English literature and of the writer feeling at home in the world of science. If any man can bridge this gap, Snow is the man.

He began a most ambitious project in British literature when he outlined 11 novels covering the period from 1925 to the present. **CORRIDORS OF POWER** (*Scribner's, $5.95*) is the ninth he has completed. Since the Labor Government came into power recently, Snow has been called back into political life and is now one of Britain's ministers. This novel has to do with politics and the struggle of the government to deal with atomic power. So you have science, government, and literature drawn together by a man who has participated in all three fields.

This is the story of Lewis Eliot and his relationship with Roger Quaife, a tough and ruthless cabinet minister. The plot hinges around Quaife's attempt to take Great Britain out of the nuclear-arms race and to persuade the government that this is necessary and right.

Snow writes in a rather quiet style that seldom gets very excited or flamboyant. Yet there is drama in the story, and the excitement comes out of the conflict between men with different ideas. He wrote a novel in this series called *The Masters*. It concerns a group of scholars plotting to elect a new master of the college. You can hardly imagine a less promising subject, but there was real dramatic power in it, and I read it with great interest.

Corridors of Power is on a larger scale and deals with a crisis that arises over policy in the government —but it is still a story of ideas and a conflict of political judgment. It has the same excitement as a book finding its main issues in the character of men. It is, in other words, a drama and not a melodrama. This characteristic of Snow's writing appeals to me very much. It makes a writer like Ian Fleming seem cheap and overdone.

Within the larger political struggle, there is the personal problem of Roger Quaife's affair with another woman. He has fallen deeply in love with the wife of a government official. She has left her husband. His own wife is a beautiful, rich woman with the best political connections, yet he will not or cannot give up this other attachment. We are always wondering when the scandal is going to break into the open and ruin him. I suppose it would be pretty hard for a man to write a book like this without having such a subplot in it. I must say, however, that it seems to me that men engaged in issues which mean life or death to nations ought to control their personal affairs so as not to threaten the greater issues. But this is old-fashioned thinking and apparently everybody from Edward VII on down thinks that when you have fallen in love with somebody, nothing else matters.

There is one part of the book which Americans ought to read very carefully. Under pressure from the American government, Eliot and other scientists must undergo a loyalty investigation. The angry reaction of these men is significant. The investigation is handled in an objective way and on a high level. We may imagine what it would be like under the pressure and in the spirit of McCarthyites. This is a fine book because it makes personal and understandable some of the great issues with which political leaders in the West must deal.

"'Someone's been tasting my porridge!' said the little baby bear . . ."

Concerning **THE POWER** by Wi liam Harrington (***Bobbs-Merril $4.95***), I have, as the saying goe mixed emotions. This state of min was brought about by a critical att tude toward certain things in th book, and at the same time a desir to find out how it was going to enc One thing is sure: this man know how to tell a story so that right u to the conclusion, the reader is nc sure what the outcome will be. Pe haps I was more interested in th subject than some would be becaus it has to do with a healing evangelis But I think the story will carry every one along with it.

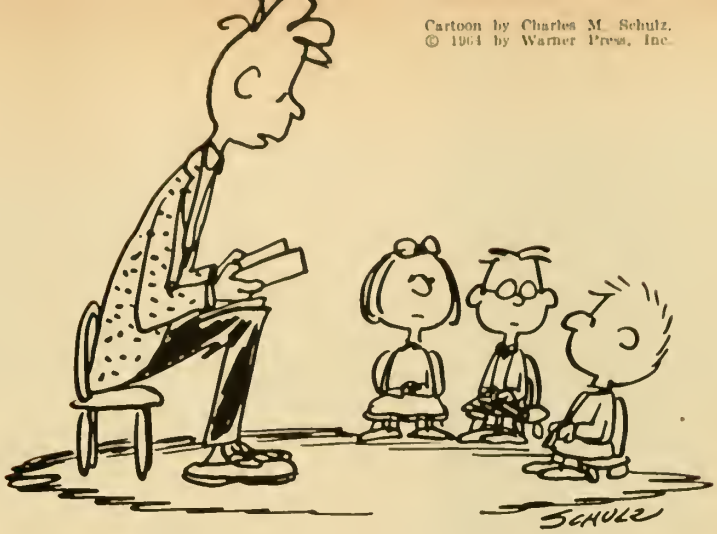
Briefly, *The Power* deals with Ro Jones, an itinerant lay preacher, wh holds evangelistic meetings and hea ing services. A woman who is diabetic and who also has a wea heart listens to him and thinks she i healed. She stops taking insulin an puts away the digitalis. As a resul she is dead within two days. He family is of the opinion that she wa killed by Jones and that he ought t pay for his crime.

The book is largely the story o the trial and the general effect o the community. If there is a hero, i is the county prosecutor, Nelso (Chunk) Conaway. He is not muc of a hero in his personal life, but h seems to have a strong sense of dut about this case, and he is no frightened away from it by pressur being exerted. There are the usua extremists against whom he stand with courage and some nobility.

The study of the people is open honest, and realistic. The evangelis is a decent fellow with a great religious conviction who, in spite o his ignorance and limited mental equipment, is much to be admired. The book has a fundamental and natural honesty in presenting different kinds of people with their mixtures of decency and meanness. The mixed-up sexual behavior of the solid and respectable part of the community is revealed with more than necessary frankness. Mr. Harrington knows his law and is able to present a trial with realism and excitement. Like Perry Mason? You'll enjoy *The Power*. □

Teens Together

By RICHMOND BARBOUR



"What if Goliath had been wearing a crash helmet? Well, that's a good question."

ARE YOU choosy about the people ou date? I hope so. Dates are im-ortant. You need to go out with ıany representatives of the opposite ex. Then, when the time comes to ick your husband or wife, you will ave a basis for making a wise selec-on. You will be able to tell the dif-erence between the genuine people ıd the phonies.

But in all your dating, you should e particular. You should not go out ith just anyone who happens to be vailable. The reason for being care-ıl is that there always is a chance ou will fall in love permanently with ıe one you date. If you are 16 or 17, our love could endure. It could lead marriage. You should not run the sk of falling in love with someone ho would make a bad husband or ife.

So? So do not date moody, critical, elf-centered youngsters. Do not go ut with someone whose only attrac-on is sex appeal. Do not run around ith teen-agers who drink, pet heavily, r behave in other extreme ways. void irresponsible beatnik types. Stay way from sex delinquents and other w violators.

You may feel sorry for the kids you void. You may want to help them vercome their weaknesses. But do not ate them. They are bad risks.

Does this mean you should be a ıob? No, of course not. Many of the icest boys and girls in your school ome from families without prestige. igh social standing is no guarantee f real Christian worth. I am sure you ealize that.

My advice can be boiled down to ne sentence: *Date only intelligent oung people whose backgrounds are milar to yours, and who have good ersonal character.*

You will never be sorry.

Q&A

I am 16. I had my first date recently. The girl is 15. We both read TOGETHER *magazine. We necked, even though you have told us not to. It was very hard to stop. Will you tell us what it means to "make out"? What is the difference between "necking" and "petting"?—A.G.* I am sorry that you necked. If you both try, you can avoid it in the future. Definitions of terms vary from place to place. Generally the word "necking" describes fairly simple hugging and kissing. "Petting" involves caressing of the body below the neck. In most parts of the country, "making out" means about the same as petting; but in some areas "making out" means going the limit.

Q&A

I want some advice quickly. I am 15. Last month I went out with a handsome 19-year-old boy. I was proud he had chosen me over other girls. On the way home we parked by a lake. The moon was out, and it was very romantic. He asked me to go all the way, and I said yes. I have had dates with him several times since. He always expects me to say yes. He threatens me. He says if I start refusing he will tell everybody what an easy mark I was on our first date. I would die if that happened. Please, help me!—V.R. I am very sorry for the mistakes you have made. You must do what I say. Go to your mother. Tell her what has happened. She and your dad will be terribly upset, but they will protect you. Probably the 19-year-old committed a serious statutory crime when he led you astray. Your father may decide to have him arrested. The prisons are full of people of his type, who misled younger girls. He is the last one on earth who should talk about it. Be sure not to go out with him again. Do not write to him. Do not phone him. Do not talk to him. Just wipe him out of your life. When you date other boys, do not repeat the mistake.

Q&A

I'm 19 and began dating about a year ago. Now I am engaged to a girl 18. She is very flighty and breaks half our dates. She borrows money from me and never repays it. She insists on going out with other guys even though she wears my ring. She necks and pets with them, but will not let me touch her. She tells dirty stories. When I object, she always says she is sorry and that she will reform after we get married. Do you think she would make a good wife?—G.W. I am sorry, but I am afraid she would not make a good wife. Very few people change significantly after marriage. Both good and bad traits stay with them. You should think a long, long time before marrying a girl who behaves as she does.

Q&A

I am 15 and have always been shy around girls. At camp last summer I met a girl who lives in a city 50 miles from my home. We went on several walks together and talked about God and Christ. I got so I was not the

Bishop Nall Answers Questions About

Your Faith and Your Church

What is holiness? "Be holy, for I am holy" (Levitieus 11:44, 45) is God's startling summons to become separated, apart in all our attitudes and aets, wholly devoted to God and his will.

Paul reminds the Thessalonians (and spells out his warning) that God ealls us to holiness, not uneleanness. Without prejudice or pride (even in our own cleanness!), we are to offer up the whole of our lives to God, to be used according to his purposes, whatever those may be.

Wesley made this seriptural idea of holiness central to Methodism. He set hard eonditions, founded on the conviction that holiness is constant, active, and abundant love to God and all men (1 Thessalonians 3:11-4:8).

Must wives obey their husbands? No question of theology, this is surely a question of faith. By faith in her husband's love, the wife places herself in his eare, and he does the same. Through faith in God, both submit to his will. Without faith, all these relationships would break up.

"Obey" has a bad sound in this freedom-loving age. Paul's insistenee on wives obeying husbands (Titus 2:5 reads "respecting the authority of their own husbands" in the New English Bible) was based on Hebrew ideas of familial (and patriarchal) life.

A wise eorrespondent writes: "The wife willingly gives herself to the authority of the husband, as the ehureh does to Christ, and the husband looks after the interests of the wife and eares for her as Christ does the chureh."

Do we have immortality like God? Paul said to Timothy that only God possesses immortality, for he alone exists in what one translator ealls "eternal felieity." Immortality (eall it "unmortalness," if you will) implies deathlessness, and we mortals are all destined to die. When what is eorruptible about us puts on incorruption, and what is mortal puts on immortality, we must all be changed (1 Corinthians 15:53). In this respeet we shall be like God; we are not like him now.

A writer and editor of church publications before he became a bishop, T. Otto Nall remembers the help readers have given him, saying: "Some of our best features resulted when readers asked questions." The bishop welcames your queries.

least bit self-conscious. I did not realiz it then, but I must have fallen in lov with her. I daydream about her whe I should be studying. I can't get h out of my mind. Would it be all rigl if I wrote a letter to her?—A.P. Ye it would. Do not tell her you are i love with her. Instead, let her kno you have been wondering how she coming along. Make it a friendl chatty letter, and she will be sure t write a friendly one in reply.

Q&A

I am a girl, 18, in the 12th grad In our small high school senior boy date sophomore girls. This means tha the 12th-grade girls must date colleg boys if they are to go out at all. have been going with a college stu dent 21 years old. My parents ap prove. The boy and I like each othe However, my aunt says he is too ol for me. She is sure he will get me i trouble. Should I break up with him —B.L. I believe you should rely o your parents' judgment, plus your ow Is your boyfriend a nice, responsibl young man? Does he treat you proper ly? It is not unusual for a girl of 1 to date a young man of 21.

Q&A

I'm a boy, 18. I graduated fro high school last June and have worke ever since. By summer I will hav saved enough to pay for a low-cos trip to Europe. I want to buy a bi cycle and ride through France an Germany. I'll stay at youth hostels My mother says I am too young; m father thinks it would be all right. I fact, Dad envies me. Would it b wrong for me to go to Europe thi summer?—L.T. Let me reply thi way: Many boys of your age have done what you propose. Are you responsible young man? Do you gen erally use good judgment? Have you ever been on your own before? If the answers are yes, you might well go. Please be patient with your mother's viewpoint. It is hard for many parents to realize that their children grow up and need independence.

•

Want more freedom? *Almost everybody does. Dr. Barbour listens to problems of teens and knows their feelings about things. Write to him c/o* TOGETHER, *Box 423, Park Ridge, Ill. 60068. He has given many a good clue.*—EDITORS

Summer: Students' Chance to Serve

IF YOU are a student looking forward with less than enthusiasm to the drudgery of a meaningless job from June through August, now is the time to survey wider horizons —the scores of summer service projects at home and abroad.

How about spending the summer in camp construction and work with children in Alaska, or on a travel-study seminar in Latin America or Africa? Why not devote a summer to exploring the rewards and heartaches of working with disadvantaged people on the sizzling pavements of the inner city?

In New York and Chicago, Atlanta and San Antonio, in Montana, Panama, and Tanganyika there are opportunities for students to serve other people and deepen their own knowledge and concern.

For some of the projects, it is close to zero hour for submitting applications. But in most cases there is still time.

Project directors are looking for senior-high and college students, as well as some older young adults.

Two excellent sources of preliminary information are:

1. *Summer Service Projects,* a leaflet distributed free by the Methodist Interboard Committee on Summer Service. For a copy, write to the Rev. T. B. McEachern, Box 871, Nashville, Tenn. 37202.

2. *Invest Your Summer,* a 32-page booklet you can get by sending 30¢ to the Commission on Youth Service Projects, 475 Riverside Drive, Room 753, New York, N.Y. 10027. The commission includes more than 30 organizations, church related and private, which operate in many parts of the world.

No Way to Get Rich

Most of the activities will cost you money—round-trip transportation and a modest fee, usually. In a few cases you can earn a little, or at least break even.

Among the money-makers is the students-in-government project of the Methodist Student Movement. Now well established among the summer projects, it includes employment in Washington, D.C. (which the student has to find for himself), plus a study program in both religion and government. The director helps provide students with job leads. Like other MSM projects, students who have completed their sophomore years in college are eligible.

You will find other paid projects, too, if you search the brochures.

Ecumenical Emphasis

Increasingly, emphasis is being placed on projects that cut across denominational lines. Among those being boosted by Methodists this year is a tutoring project among migrants in Walla Walla, Wash. Others include a community development project among Spanish-speaking Yaqui Indians on the outskirts of Phoenix, Ariz., and a civil rights and reconciliation attempt in Raleigh, N.C. In addition, ecumenical work camps are sponsored around the world by the World Council of Churches, and by the American Friends Service Committee.

Intentional Communities

Four major projects are being sponsored by the National Conference of the Methodist Youth Fellowship. Called "intentional communities," they are patterned after year-round lay centers such as the Taizé Community in France [see *The Brothers of Taizé,* March, page 34].

For 10 weeks, the students will work each day in selected jobs, then come back together each evening for study and worship. The communities are rooted in the conviction that the Christian must live his life primarily in the world.

A Few Helpful Hints

The booklet *Invest Your Summer,* which calls itself the largest listing of service projects, outlines programs of most major denominations, the World Council of Churches, several private foundations, and numerous other groups. Not all projects are of the same quality. Some outshine the expectations of the most optimistic applicants; others fall far short. If the project is one that is held each year, try to get comments from someone who has participated in it. If you cannot do that, check to see how the service projects of that particular sponsoring group are rated by some of the people who have volunteered for them in the past years.

And a final word: since the booklet is published before the first of the year, some details change by the time the projects get underway. Quite often, for example, the dates change. A few projects probably will be cancelled. The best thing to do is to write for complete information from the organizations sponsoring the projects that interest you. Do it soon!

—CAROL D. MULLER

LANDING That SUMMER JOB

Lots of eyes will be turned your way, so be sure to prepare carefully and to put your best foot forward for the interview.

By JACK F. BRYSON

UNQUESTIONABLY, Marty was the young man for the summer job in the drafting department, operating the blueprint machine. But he was one of a dozen high-school pupils interviewed. Why was he the favorite?

A lot of little things added up. The secretary in the personnel department recalled that when he arrived he had respectfully introduced himself and stated his reason for being there. Then, when she called his name, he had stood up attentively. The other applicants, she noted, had remained slouched in their chairs, not stirring until they were asked to follow her to the interviewer's office.

He was alert during the interview. A little tense, yes, but this was overshadowed by his enthusiasm. His voice, gestures, and mannerisms all said, "This job is important to me."

The chief engineer was impressed by samples of his work from a high-school engineering-drawing class. "He'll never get near a drawing board," the chief engineer explained, "but if he's made drawings of his own he'll take good care of ours." The blueprint supervisor noted the completeness of Marty's application.

Underlying all these things was the fact Marty seemed to know the right things to do. We learned later that his parents had helped him prepare for his first job quest. This preparation gave him confidence and an edge over the other applicants.

Today, with ever-increasing competition for the limited number of vacation jobs, the successful applicant must stand out as *the* candidate.

The U.S. Office of Education reports 2.3 million young persons were graduated from high schools in June, 1964. By last October, probably half of them were enrolled in colleges. Most of the 1,150,000 graduates who were not in college had joined the labor force. But 18 percent of them were unemployed.

Secretary of Labor Willard Wirtz (who, incidentally, is a long-time Methodist) comments that many young persons are uninformed about the world of work and how they can fit into it.

Looking for a Job

If you are a high-school or college student and want a summer job, prepare systematically to get it. Here is how:

1. *Analyze your interests.* It pays to look for vacation experience which will fit in with your schooling and which may be beneficial in a later career. Keep that in mind as you . . .

2. *Study prospective employers.* Perhaps the job you want is with a hometown firm you already know well. But consider others, too. Ask persons who work full time for suggestions. Your librarian probabl has industrial, financial, and pro fessional directories. Study them t learn about the operations an products of companies in whic you might be interested.

A publisher told me recently tha he was so surprised by a young ap plicant's knowledge of statistic about his magazine's circulation, it proposed merger with a competin publication, and their problem c declining advertising revenue tha he was impressed and hired th youth on the spot.

3. *Take stock of yourself.* As yourself frankly: what can I do fo this employer? Even though thi may be your first effort to get job, you do have assets. You schoolwork is of some value; ex amine it to see how it might serv an employer.

4. *Make yourself known.* Whe you know what you have to offer set it down on paper neatly an well organized. Write a separat letter to each prospective employer

5. *Explore all possible leads.* Se your school counselor or teacher for additional suggestions. Contac the state employment office. Be sur you are not missing anything tailored for a person with your interests and abilities.

Interviews

The old adage that the early bird gets the worm still holds good. So do not wait until school closes be-

fore you swing into action. Keep these pointers in mind:

1. *Drill yourself.* Rehearse your qualifications and the information you have gathered about the prospective employer.

2. *Be neat.* Remember, employers are looking for dependable workers. They give scant consideration to beatnik types and others whom they appraise as irresponsible or prone to a deteriorating attitude toward work. Be neat even if you are applying for a factory or manual-labor job. Young men should be shaved and well scrubbed. Besides making a good impression, good grooming gives an applicant self-confidence.

3. *Take samples of your work.* This always makes an applicant stand out. No matter what the job, chances are good you have done something in school, as a hobby, or at another job, that relates to it. A sample will help mark you as a desirable employee.

4. *Be polite and businesslike.* From the moment you step into an office for an interview, you are under observation. A phenomenon known as feedback often sets in. Unfavorable behavior invariably gets to the interviewer before an applicant sees him. This is not contrived; it just happens.

The switchboard operator may report: "Your applicant just parked his car in the boss' reserved space" (implying that you do not read signs).

A clerk may remark, "There's a cute one out there bugging the receptionist—a real wisenheimer." (The roving-eye type?) Other girls pick up her comment, and it soon is spread widely in the office.

"Mr. Brown has completed his application," a secretary may tell your interviewer, adding in a whisper, "His mother is with him!" (Ugh!)

5. *Complete applications carefully.* Your application is your calling card and the way you complete it tells many things about you. Take pains.

Because our company was disturbed by the slovenly way our simple two-page application was being completed, we examined hundreds of forms filled in by job seekers.

Approximately 62 percent of the persons neglected to answer all the questions. This meant that additional time would be required during the interview to fill in the empty blanks. In most cases, we did not take the time. Bear in mind that an interviewer usually will refer to an application form while he talks with you.

How You're Judged

Interviewers in business and industry today are trained observers who try to obtain the best possible persons for their companies. Their technique is simple and direct. First, they verify a complete chronology of the applicant—with no unexplained gaps or lapses. Carefully they draw out this history from early school days to the present. Then they seek to find strengths and weaknesses of the applicant in relation to the job to be filled. So work closely with an interviewer as he questions you.

You are not being brainwashed. Shake hands normally, avoiding both the limp paw and the bone-crusher grip. Smile. And wait for an invitation to sit down.

All this may seem elementary,

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For further information on schools and colleges, see pages 53, 54, and 56 of your October 1964 TOGETHER. For a complete list of Methodist-related secondary schools, colleges, and universities, write to TOGETHER Advertising Department, 201 Eighth Avenue, South, Nashville, Tennessee 37203.

BOYS SCHOOLS

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but the fact is that most applicants do not smile when they greet the interviewer. A smile is contagious. It sets the tone for an interview, building rapport, and it helps to relieve an applicant's tension. Many an applicant creates a strained situation by letting the interviewer sense that he is undergoing an ordeal.

It is good practice to repeat the interviewer's name during the introduction. Then use his name repeatedly during the conversation. Everyone likes to hear his own name. It is a technique most persons know, but few take time to practice.

Be yourself during the conversation and ask questions. Your questions indicate your interest and give the interviewer openings to appraise you. If an applicant asks no questions, the interviewer wonders whether he is sincerely interested in the company.

For example, you might inquire: "Is the entire product made here?" "To whom do you sell?" "Are union relations good?" "Who is the toughest competitor?" "Are there opportunities for permanent employment after school?"

Yes, there *are* questions to be asked, and the more penetrating they are, the better.

Some applicants fear that they will antagonize the interviewer by asking many pointed questions. Nothing could be farther from the truth.

And the applicant who asks intelligent questions is usually the employee who will question wasteful practices and contribute toward a better product through increased efficiency once he is hired.

All this for a summer job? Why not? A summer job sometimes leads to a life's vocation. Who would want to miss such an opportunity by failing to make extra preparations for the interview?

In elections and in the competition for a summer job, the difference between the winner and the loser may be very small. Many an election is won or lost by a margin of less than 4 percent. Jobs are won or lost by a similar narrow margin—won by doing the little more that it takes to succeed.

Finally, do not let a few rejections discourage you. The ideal job for you may be with the last employer on your list! □

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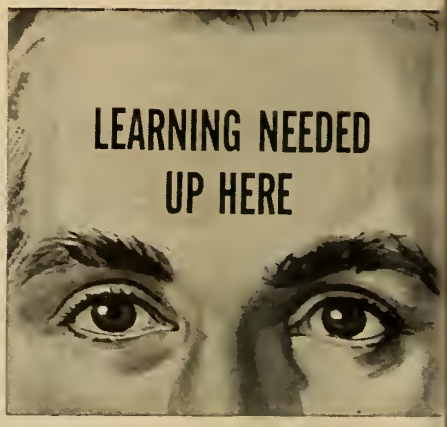

Who will do it? The colleges of course! They educate leaders to meet the challenges America faces in business, science, government, everyday living.

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SELECTED BITS FROM YOUR

Letters

Cause for Alarm

LAWRENCE E. LUGAR, *Pastor*
Riverside Methodist Church
New Bern, N.C.

Thank you for the excellent and thought-provoking article, *Christian Education* [February, page 14] by Professor Shockley. I will present his 12 proposals to our district conference.

If, as statistics show, 70 to 80 percent of those joining The Methodist Church on profession of faith come through the church school, then we should be alarmed at the decline in church-school enrollment and attendance.

He Only Said 'Hurrah'

FRANCIS B. STEVENS
Associate Lay Leader
Mississippi Conference (SE)
Jackson, Miss.

With reference to TOGETHER's February news article *Statement Urges Peace in McComb Race Turmoil* [page 8], your writer was in error in reporting that I had a part in developing the McComb statement. I am one of the many people in our state who gave a hearty hurrah when the statement was published. But it was a community effort entirely, and my home in Jackson is some 90 miles north of McComb.

It is true, however, that a number of our Methodist lay leaders were prominent in the development and publication of the statement. Moreover, they are following through on the implementation of its principles. To me the effort illustrates our church in action in a very fine way.

Museum Has Been Moved

H. S. VAN DEREN, JR.
Nashville, Tenn.

In the February issue of TOGETHER, inside the front cover, the article *Methodism: Reared in Log Cabins* shows a picture of Strother's Meetinghouse which is now on the campus of Scarritt College in Nashville. The caption indicates that the old building now houses the Tennessee Conference Museum. I believe the reference to the museum is incorrect.

I recently visited Scarritt and found that the meetinghouse is locked, and I was told that the museum artifacts now are in Pulaski, Tenn., at Martin College, the junior college which is owned by the Tennessee Conference. I mention this because people who read TOGETHER might try to visit this shrine of Methodism, expecting to see the interior. Only the outside can be seen.

U.S. Could Feed the World

ARTHUR NICHOLSON
Groesbeck, Ohio

I read with regret the birth-control articles in the January issue. I am especially disturbed by the statement of Philip M. Hauser [see *The High Cost of Overpopulation*, page 14] that the government might have to put curbs on family size and the implication that for a man to have more than 2.27 children is self-indulgence. Such negative solutions are akin to curing a sick man by shooting him.

God gave us life and the good green earth. Man only needs the will to solve his problems. The United States, for example, could feed the world if called to do so. Nations like India seem to have plenty of money to develop jet fighter planes but hardly enough for development of new farmland. With all the jungles and deserts as potential farmland, there is no excuse for ill-fed people.

Houston Group Approves

GRACE D. BUZZELL, *Exec. Dir.*
Planned Parenthood Center
Houston, Texas

In behalf of the board of directors and staff of the Planned Parenthood Center of Houston, I wish to extend our appreciation for the articles printed in the January issue of TOGETHER. Those of us in the Planned Parenthood organization know that educational material which appears in authentic publications, especially those sponsored by various religious faiths, is one of the best means of public information.

"It'll certainly be nice to get away from the children for a while."

For Future Reference

MRS. WAYNE D. WILLIAMS
Denver, Colo.

I have just read my January copy of TOGETHER. The several articles on the world population problem are fine, and I shall save this magazine for use in programs of the Woman's Society and study groups at our Park Hill Methodist Church. You have tackled a very large subject, but each article is well-written and fits into the larger whole picture.

Rightists the 'Writingest'

MRS. ROGER A. YOUNG
Nantucket, Mass.

Following several articles you have published recently, you can expect a torrent in the mailbag. The rightists are known as the "writingest" group! But many Methodists like myself appreciate TOGETHER's speaking out against the extremist element. *1964: Religion and Politics Did Mix* [January, page 12] strengthens my belief that to ignore this clamor is not the solution.

The membership of two of our bishops on the Council for Civic Responsibility is most heartening. I pray this open participation by respected leaders will convince the fearful in our churches of their moral and Christian obligation to help all people unjustly attacked and slandered.

I suggest to February letter writers Charles White [see *'Leftists Doing More Harm,'* page 67] and Harry M. Straine, Jr. [see *Headlines or Converts?* page 68] that they beg, buy, or borrow Harry and Bonaro Overstreet's book, *The Strange Tactics of Extremism* (Norton, $4.50), pronto and, if possible, read it with an open mind.

Mixed or Entangled?

PAUL T. HAURY
Berkeley Heights, N.J.

You conclude in the January issue *Viewpoint* [page 12] that "religion and politics did mix." Perhaps it would be better to say that religion and politics became entangled. Both may suffer from the engagement.

With each further step of the church into secular affairs, it weakens its spiritual strength. Carried far enough, the move will turn the church into another piece of the establishment, a club with no special aura to set it apart and above that which is human. Where, then, will man turn to draw himself closer to his God? How, then, will the church work for the salvation of God's children and the protection of his

people from self-inflicted oppression or enslavement? Is the church lobbyist to replace the pulpit and the Scripture for attaining Christian goals?

Fighting Hate With Hate

JAMES H. ANDERSON
Parma, Ohio

Concerning the article, *Making It Tough for the Hatemongers* [February, page 33], I am glad to see you are fighting hate with hate. Your words "patriots," "self-styled evangelist," "phony charges" were only topped by that beautiful cartoon. Certainly more articles like this will stop the moral decay in our nation. Spiritual lessons like this should be a must for our Sunday school. I am sure all those who search your material for inspirational reading were satisfied.

'God-Preaching Men'

MRS. FRED CRAMTON
Tescott, Kans.

Making It Tough for the Hatemongers is the most disgusting article I have ever read in a church magazine.

These men that preach God and country are not "hatemongers" as you say but God-preaching men. How do I know? I listen to them and read their literature and support them because they tell what is happening in the world and Bible prophecy.

I am not a member of The Methodist Church but have supported it for over 40 years. After such an article, I will give my support to churches that preach the Bible.

Who Are 'Hatemongers'?

SON FESLER
Maplewood, Mo.

Who are the "Hatemongers"? Those who appeal to unthinking emotionalism, shall we say? Then I fear that the lurid spattering and the simian creature in the heading of page 33 in your February issue speak for themselves.

I am not yet a member of any "rightist" organization but a disillusioned ex-liberal and church-school worker of 40 years experience. If our church resents charges that it is pro-Communist, it should try calmly to consider the facts which led to this misunderstanding. To cite only two examples:

1. In 1960, when the film, *Operation Abolition*, a documentary showing Red tactics at their worst, was shown in Seattle under sponsorship of numerous business firms and the American Legion, determined opposition came from Protestant leaders, including a Methodist bishop and a National Council of Churches officer.

2. Our new church-school literature, though a great advance otherwise, is going all-out for the type of art which the House Un-American Activities Committee long ago found to be Communist-inspired. I am not making the ridiculous assertion that all extreme art is Communistic. But what is its effect? What high religious feeling can be inspired in a child by a filmstrip which depicts Moses [page 37] as a wild-eyed, apelike creature waving like a maniac? [See *Old Testament Men of God*, February, page 35.] Respect for the Great Lawgiver and his Law? Hardly! Is teaching children now worthwhile? Sometimes I wonder.

Our Methodist leaders deplore the fact that our growth is not proportional to population growth. Too bad—but not to be wondered at.

Hodgell Art Shredded

LUCY E. WHEELER
Covina, Calif.

Mercy me! I dearly love art, and by that I mean a picture which stirs the noblest and best in me. Those I found in the February number are worse than awful. I have taken them out of my magazine and torn them to shreds!

'Grotesque, Frankensteinish'

HOWARD SCOTT
Salina, Kans.

In our church schools, worship services, and at home, we try to teach our young people a feeling that God, Christ, and religion are to be revered and loved. But Robert Hodgell's *Old Testament Men of God* do not show any of this. In fact, they are grotesque and Frankensteinish. It would seem that he and TOGETHER, by using his paintings, are trying to destroy instead of teach a sound base for Christian living.

What Is Communicated?

MRS. THEROL BLACK
Columbia City, Ind.

I was shocked, to say the least, when I saw Robert Hodgell's conception of Abraham, Moses, Amos, Hosea, and Jeremiah. They are positively hideous!

What does this kind of art communicate? Nothing but repugnance to me. If this is a sample of Mr. Hodgell's "art," I am sure I would never care to see or show to my Sunday-school class of 10-year-olds the filmstrip *What Is God Like?*

Much Good Reading, But . . .

MRS. RAY REDDING
Scottsbluff, Nebr.

I spent most of an evening reading the February issue. As usual, I find it has much good reading in it.

However, I am very much disappointed in the art of Robert Hodgell. I am not an art critic, but I do know what a picture does for me. These pictures do not convey to me what Mr. Hodgell seems to think or wish them to convey. I cannot imagine a child learning what God is like from them, especially those on pages 38 and 39.

I have always thought of the prophets as God-inspired men, who would have some of the attributes of God's son, Jesus the Christ. I see no resemblance to Jesus in these pictures. Even an angry Jesus could never even faintly resemble these men as pictured. I am sorry they are to be used in the new curriculum for Methodist children.

No More 'Atrocities,' Please

MRS. LEWIS AMELANG
Louisville, Nebr.

Please do not print any more such atrocities (I'll not call them pictures) as on pages 38 and 39 of the February issue. You say the artist wants to "communicate." What does such a thing communicate except hate, violence, rage, and jealousy?

Appreciates 'New Look'

WILLIAM L. WHITE, *Chaplain*
Illinois Wesleyan University
Bloomington, Ill.

Thank you for the magnificent art work in the center sections of the December [*Japan's No. 1 Christian Artist*] and February issues. I, for one, appreciate the "new look" of TOGETHER in recent months. Keep it up!

Central Factor Missed

PAUL R. WOUDENBERG, *Pastor*
California Heights Methodist Church
Long Beach, Calif.

Professor Benjamin's analysis of recruitment problems [*Who Will Fill Our Empty Pulpits?* February, page 13] touches many of the minor reasons for Methodism's troubles, but it misses the central factor: Men become ministers when they see men in the ministry —men who are strong, noble, and good.

The salaries we pay such men, the stands they take on social issues, the way they do their work are all secondary to the kind of masculinity which they represent. If a young man can identify with a minister on the basis of his obvious strength, the recruitment problem is nine tenths done.

Accordingly, I would add some suggestions to Professor Benjamin's list:

1. Remove all women from leadership of youth work above sixth grade.
2. Stop recruiting young men with "problems" who have been urged to seek a Christian vocation as a solution to personal inadequacies.
3. Speak clearly to the strongest young man (or men) in the church, regardless of his avowed vocation.
4. Employ any worthy young man who is in need and who is about to enter seminary.
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capacity of the attractive skeptic to be a worthy ministerial candidate.

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Devotional Readings Better

MRS. GLENN McWILLIAMS
Pekin, Ill.

Who Will Fill Our Empty Pulpits? was disturbing. The author's phrase "literally interpreted Bible stories that remind them of primary-department play" caused me to wonder if he does not believe the truths of the Bible.

Also disturbing is his suggestion that we send college students books written by such men as Bishop John A. T. Robinson rather than devotional tracts. From what I have heard about Bishop Robinson's book *Honest to God*, it cites Jesus' miracles as fables and questions Christ's deity. How could books full of such heresy help a college student? What better reading than *The Upper Room?* Perhaps one reason we lack ministers and missionaries is that the church leans over backward trying to be modern and liberal.

'Call to Preach' Prerequisite

JAMES A. GLASSCOCK, *Pastor*
St. James Methodist Church
Abilene, Texas

Professor Benjamin scores some telling blows in his provocative article, but I doubt the solutions he offers really meet today's need.

Professor Benjamin apparently rules out a God-given "call to preach," a prime prerequisite for truly prophetic preaching. One may be well versed in the writings of the men he names and read the periodicals he lists, but without a "mandate from God," he might as well preach to a coop of chickens.

To balance Professor Benjamin's list of modern theologians, I would suggest the Bible, textbook of our faith.

Another Vacancy Due?

CHARLES DENMAN, *Pastor*
Wesley Methodist Church
Dallas, Texas

In connection with Walter W. Benjamin's article, may I offer a suggestion? Why not let every Methodist preacher preach two sermons on Sunday morning: one for the students who are "hungry for meaning" that is prophetic and concerns the social issues of our time, and another that is "pietistic pap" for the adults who pay the salaries and go to the bishop each year to say, "We want our preacher back. He is building the membership, raising the budget, and keeping people happy. He never gets sidetracked with politics or race or such but just preaches the pure word of the Lord."

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I am sober, however, when I ask, "Who will fill my empty pulpit?"

Happy in Leisure World

MRS. FLORENCE C. NAYLOR
Seal Beach, Calif.

As a resident of Leisure World, one of the retirement cities described in your February issue, I am greatly disturbed by Stanley S. Jacobs' article. [See *Retirement Cities: Blessing or Curse?* page 45.] There is some truth in it, and I agree that one should look carefully before moving into any new situation. But why not print more good things about these communities?

The article refers to Leisure World as "catering to the infirm and sickly." You should come and watch the square dance teams or see the beautiful Christmas pageants. We have over 100 active clubs. Our women work for Red Cross, retarded children, veterans' hospitals, and there are trips to many places near and far. And in June Bishop Gerald Kennedy will dedicate the new $500,000 sanctuary being built by our Community Church.

We have a sense of security within the walls, very essential to our peace of mind. No one is afraid to walk out alone at night—and one cannot say that in the cities or even the small towns these days.

Applauds Chaplain's Honesty

MRS. EDNAGENE HATFIELD
Trenton, Mo.

Congratulations and hurrah! I am delighted that I have lived to see the day when editors print such lay-it-on-the-line letters as the one authored by Chaplain Paul H. Wragg, Eglin Air Force Base, Fla. [See *Fallacious Reasoning, He Says*, February, page 68.]

For far too long we have chosen to doctor the results of alcoholism while never citing the causes. The Methodist approach of abstinence may or may not be the whole answer, but at least it's a start.

If ministers who evade the issue had half the honesty of Chaplain Wragg, Christianity in the eyes of the world would not appear so absurd. I know. Any prodigal has the added edge of having walked both sides of the trail.

'Fruit of Vine Not Spoiled'

HAMLIN C. KING
Columbus, Ohio

Paul H. Wragg had better start reading his Bible. There is no place in it where it says that Christ drank intoxicating wine. The fruit of the vine was not spoiled any more than the meat that people ate in those days was spoiled or rotten. People still are trying by every means they can think up to Christianize the foul drinking habit.

The Church Is for Man

MRS. RICHARD EMBREE
Eugene, Oreg.

The February issue has arrived, and in it is Mr. Daubenspeck's letter [see *Shakespeare's Title Fits*, page 69] in praise of *God's Work—Or Busywork?* [December, 1964, page 14].

That article remained in my mind through the Christmas activities and New Year's planning, and now my first opinion has become a conviction: Mrs. Robert Trout erred. She has forgotten that the church was created for *man*.

The word "fellowship" has given me much trouble. It has come to mean to me the love of fellow church members doing things together, "in honor preferring one another," in social gatherings, in cleanup and repair projects, in worshiping together, in talent giving, in preparing for the maligned bazaars, rummage sales, and suppers, in the laughter and warmth of Christian companionship in purely social events.

Am I old-fashioned? Have I carried the atmosphere of the small Midwestern church where I was reared to this active suburban congregation?

'Amen' to Powwowers

MRS. DAVID MATTHEWS
West Springfield, Mass.

I must say, "Amen," to the sentiments of Mrs. Trout and Pastor Garrison in *God's Work—Or Busywork*. Many churches might be more appropriately labeled "First Methodist Athletic and Social Club."

We are asked to neglect our families and our homes for the "fellowship and work of the church." We are asked to serve suppers, to attend meetings (which if held less frequently but planned more efficiently could be constructive), to bowl on the church league. Even our Sunday-morning worship must have time devoted to announcements of fund-raising events.

The Methodist Church seems designed to weaken family life, not enrich it. All things considered, we are losing sight of the church's true purpose.

Senility Article Helpful

MRS. DWIGHT BREWER, JR.
Richfield Springs, N.Y.

I want you to know how much Margaret J. Anderson's article, *If Senility Strikes* [February, page 43], helped me.

Early this year I took my mother-in-law into my home to care for. She is bedridden, and I had tried to care for her in her own home which was a six-mile trip each day. Then the doctor advised that she either be placed in a nursing home or in the home of a relative since she needed constant care.

I was afraid she would not be happy away from her home, but I have found

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CHAIRMAN—Rev. Travis Siever, Box 363, Emporia

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HEARING—Gorham Methodist Church, 121 E. 56th St., Chicago, Illinois. April 22—10 A.M.
CHAIRMAN—Rev. Paul Ayers, 121 E. 56th St., Chicago

LEXINGTON with North Central Jurisdiction Annual Conferences.
HEARING—Methodist Manor, 3023 S. 84th St., West Allis, Wisconsin, April 23—10 A.M.
CHAIRMAN—Rev. Clifford Fritz, P. O. Box 2828, West Allis

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HEARING—Metropolitan Meth. Church, Carrollton Ave. & Lanvale, Baltimore, Maryland. April 27—10 A.M.
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HEARING—Metropolitan Meth. Church, Baltimore, Maryland. April 27—10 A.M.
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she does not even know she is not there. She seems to be very content.

Your article helped me to understand her problem better and probably will make her life more pleasant because it explained her illness better than the doctor took time to do. Some relatives cannot understand why she does not know them and at times does not even know me. Your article explained the reason for her forgetting, and I am going to see that every member of the family reads the article so they can better understand.

Impressed by February

BILLY J. COX, *Pastor*
Hodgenville Methodist Church
Hodgenville, Ky.

I am particularly impressed with the contents of the February issue of TOGETHER. I realize this because I have just spent more than usual time reading this issue.

CAMERA CLIQUE

Seven Years! When our editors first decided to do a feature on the life and travels of Paul [see *Paul—The Great Missionary*, page 34, and *Paul—The Man*, page 43], they wondered where they would find pictures to illustrate the pictorial, since much of his work was in areas traveled by few tourists.

It has taken a little more than seven years to bring together the needed pictures. The first ones came from Dorothy Clarke Wilson and Norma Jean Boyle. If these ladies could visit and photograph these out-of-way places, surely we could find other travelers who had ventured along the paths Paul once walked.

One of them was the late Dr. Roy L. Smith, preacher-journalist-editor-traveler, whose extensive collection of slides was given to TOGETHER by his wife after his death. When we found he had had the theologian's knowledge and writer's curiosity to walk where Paul walked, we knew we were on our way. Then, by chance, Dr. Edward P. Blair, professor of New Testament interpretation at Garrett Theological Seminary, brought us pictures taken on his 1963 visit to the cities that Paul knew. He supplied more of the missing illustrations. The final gaps were filled by a photo agency, Three Lions.

Strangely, all of them to a man (and woman) had made their pictures with 35-mm cameras. Now you can more fully appreciate *Paul—The Great Missionary*.

PICTURE CREDITS

Page 1 Bot.—Midtown Galleries • 23-24-25-26—Don Rutledge, Black Star • 30 L.—Robert Q. Jacobs, R.—Arthur Hager • 31 L.—*News-Star—World*, R.—Mike McDonough • 34-35—Courtesy, Cathedral of St. John the Divine • 36 Bot.-37 Bot. L., Bot. R.-39 Top-41 Top—Edward P. Blair • 37 Bot. Cen.-38 Bot.-39 Bot.-41 Cen.—From the collection of the late Roy L. Smith • 38 Top—Norma Jean Boyle • 40—Dorothy Clarke Wilson • 41 Bot.—Three Lions • 56—Hanns Reich, *Children of Many Lands*, courtesy Hill and Wang, Inc. • 58—Robert L. Sands • 76-Third Cover—Daniel H. Owen • Third Cover Top—Kay Guthrie, Cen.—Ward W. Wells, Bot.—Mac's Foto • 44-63 Top-65—George P. Miller.

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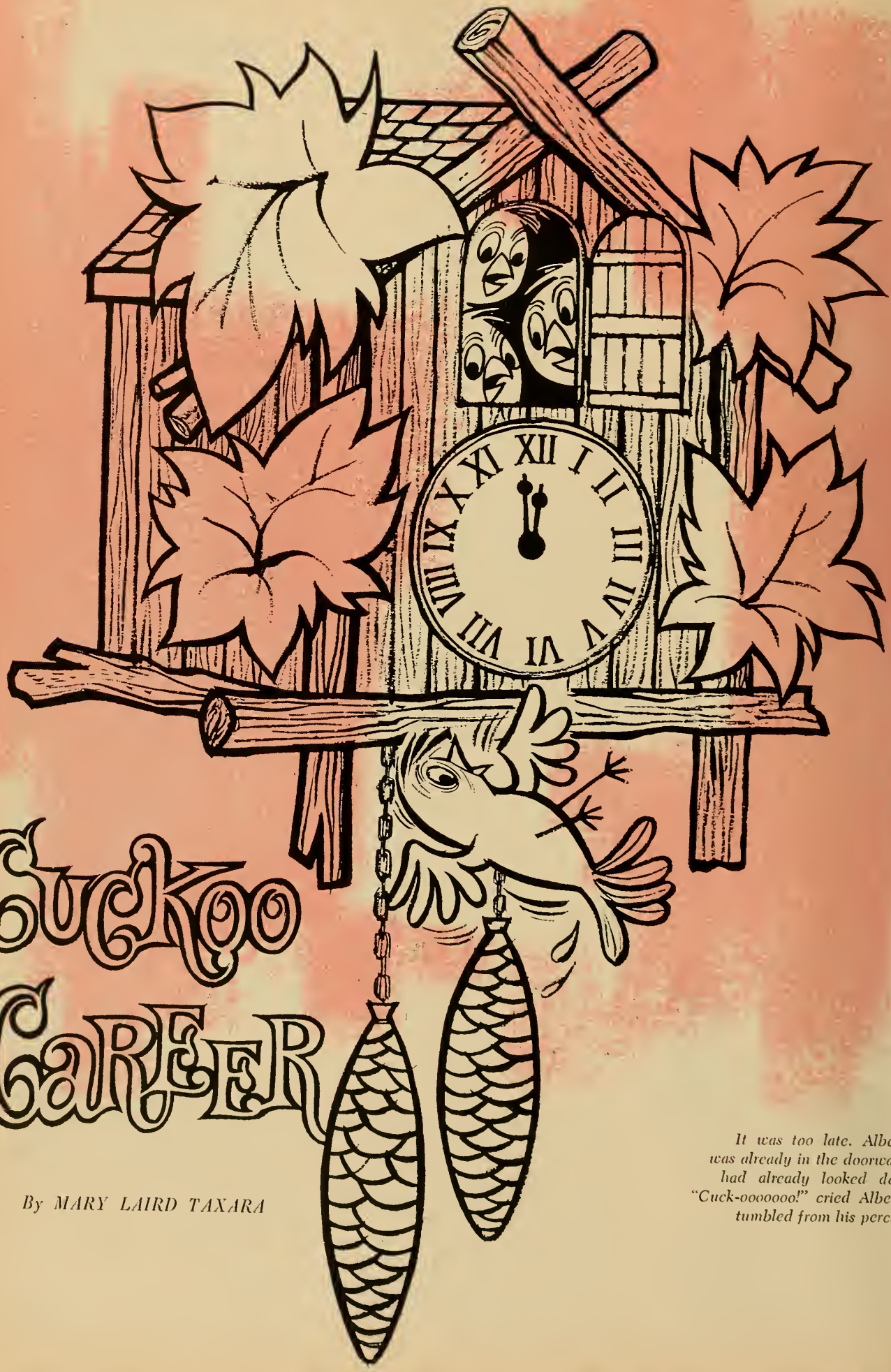


Cuckoo Career

By MARY LAIRD TAXARA

It was too late. Albert was already in the doorway. He had already looked down. "Cuck-ooooooo!" cried Albert as he tumbled from his perch.

"WHOEVER heard of six birds in one cuckoo clock?" asked Albert, as he looked about at Papa Cuckoo, Mama Cuckoo, and his three little brothers.

"Now I've told you, Albert," chirped Mama, "you were all too young to leave the nest while we were in the clockmaker's shop."

"Then, Papa, teach us to cuckoo in proper fashion, and we'll go find our own clocks," suggested Albert.

"Humph!" snorted Papa. "You don't find cuckoo clocks just anywhere these days. They're special." Just then the clock began to whir and jiggle. "Silence!" roared Papa. "It's almost time."

And with that the little door in the front of the clock opened and Papa hopped into the doorway.

"Cuckoo! Cuckoo! Cuckoo!" called Papa in a sharp, clear voice. Then he hopped smartly backwards and the little door snapped shut.

"But Papa," pursued Albert. "We boys are growing up. You must teach us to cuckoo."

"How would it sound," shouted Papa, "if there was cuckooing inside the clock and no bird was in the doorway?"

"It's time, Papa," said Mama quietly. The clock whirred and jiggled. Papa cleared his throat, smoothed his feathers, and hopped out as the little door flew open on the quarter hour.

"Cuckoo!" called Papa ringingly, and hopped back as the door closed with a click.

"But if we cuckooed softly . . . ," Albert began.

"You'll do no such thing!" thundered Papa. However, Albert had already smoothed his feathers, stood on his tiptoes, and called what he thought was a soft cuckoo. But Albert had a good voice, and so his "Cuckoo!" came out loud and clear.

"Stop!" shrieked Papa, "They'll say the clock is wrong! This clock has never been wrong!"

"Papa," said Mama gently. "Perhaps when the people are asleep, it would be all right for Albert and the other boys to stand in the doorway and get some practice."

"All right," grumped Papa. "At the stroke of midnight, you may hop into the doorway and say cuckoo 12 times."

At midnight Albert was ready. He stood on his tiptoes. He smoothed his feathers. The clock whirred and jiggled. The door flew open. His big moment was at hand.

"Bow, Albert," said Papa. "But don't look down!"

It was too late. Albert was already in the doorway. He already had looked down.

"Cuck-ooooooo!" cried Albert as he tumbled from his perch. Papa hopped quickly into the doorway, finished the cuckoos, and hopped smartly back inside as the door snapped shut.

"Your son, Mama," declared Papa.

"He's your son, too, Papa," replied Mama softly.

"Well, this is a fine state of affairs," Albert said as he found himself on the floor. "I hope the family cat is not about."

"Meow," said a voice close by. Albert fluttered up. The clock whirred and jiggled. The door flew open. Papa hopped out and opened his mouth just as Albert dived toward the doorway. Papa and Albert tumbled back into the clock, and the door shut with a click. Mama hovered over Papa as she fanned his brow with a wing.

"Papa, I'm sorry," said Albert. Papa moaned and opened his eyes.

"What happened?"

"Albert bumped into you when he came through the doorway," Mama explained. "But he is sorry."

"Oh," said Papa. "So Albert is back."

The next day Albert approached Papa again.

"Papa, I still want to be a good cuckoo. Please teach me, Papa." Papa sighed.

"All right, Albert," agreed Papa, exasperated. "I see you take after my side of the family. You have persistence. That's what it takes to be a good cuckoo.

"Now, my boy," said Papa, "in five minutes it will be three o'clock. I'll stand in the door and bow, and you stay inside and cuckoo." Albert nodded. Soon the clock whirred and jiggled. The door flew open. Papa hopped out and bowed.

"Cuckoo!" sang out Albert loud and clear. Papa bowed.

"Cuckoo!" called Albert beautifully. Papa bowed the third time. Then there was silence. Papa hopped back and the door clicked shut.

"You are a cuckoo," said Papa in a hurt voice, "but you can't count."

"The three younger children helped Albert count," Mama explained.

"None of them can count!" roared Papa. "What can we do with four cuckoo birds in one clock who can't count?" he cried, pacing up and down. "What will the people think? They'll throw our clock out, and then where will we be?"

"Perhaps the children can take turns standing in the doorway on the quarter hours and half hours," suggested Mama quietly. "Then they can cuckoo only once each."

"That's it!" shouted Papa. "We'll be the only cuckoo clock in the world to have relief cuckoo birds for the quarter hours and half hours."

Albert and his brothers hopped up and down.

"Isn't that great?" chirped Albert. "You can find your place in the world, even if you're a little cuckoo!" □

Flour Duster

A FLOUR Duster is a helpful little gift you can make for Mother to thank her for all the wonderful cookies and pies she bakes for your family.

It's a powder puff to hang near Mother's pastry board so she can dust flour on the board and rolling pin. It helps prevent too much flour from getting into the dough as it is being rolled.

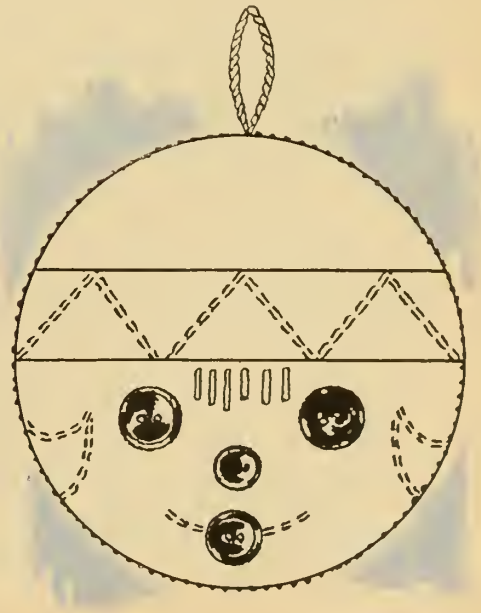
You'll need to buy the largest size powder puff you can find in the variety store. Next find four buttons in the sewing box, two for eyes, one for a nose, and a larger one for a mouth.

Sew a small loop hanger of twine to one edge of the puff. Using colorful embroidery thread, and making sure you don't sew all the way through the puff at any place, do the following:

Embroider a simple design across the satin handle that is usually attached to the puff. Stitch lines for hair beneath the band. Sew on the button eyes, nose, and mouth, perhaps adding some up-turned lines on each side of the mouth to make it smile.

Mother is sure to find her Flour Duster very useful.

—EILEEN M. HASSE



Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough, I give thee the right hand of fellowship.
—John Wesley (1703-1791)

In This Issue

1 **The Last Supper** *(Color Pictorial)*

13 **The 'Blunt Instrument' People**

14 **Right Reasons for Opposing Public Funds for Parochial Schools** *Dean M. Kelley*

18 **A Little Child Led Me** *Eva John Kuhn*

20 **Is Christian Pacifism Out-of-Date?** *(Powwow)* *Robert W. Moon, William J. Cook*

23 **Silverio Vives: Weekend Preacher** *(Pictorial)*

27 **Dietrich Bonhoeffer: Witness to Christ**

30 **Unusual Methodists**

34 **Paul—The Great Missionary** *(Color Pictorial)*

43 **Paul—The Man** *Edward P. Blair*

45 **A World Garden Tour** *Helen H. Boileau*

47 **How to Listen to a Sermon** *Webb Garrison*

49 **Ten Commandments of Worship**

50 **Evangelism** *Bishop Gerald Kennedy*

54 **It Is Finished** *Lowell M. Atkinson*

58 **Small Library, Large Service** *Robert L. Sands*

63 **Summer: Students' Chance to Serve** *Carol D. Muller*

64 **Landing That Summer Job** *Jack F. Bryson*

76 **Alaska Methodist University: 10 Years Old—And Still Growing!** *(Color Pictorial)*

Features/Departments

Page 3 **Church in Action** / 56 **Looks at New Books** / 60 **Browsing in Fiction** / 61 **Teens Together** / 62 **Your Faith and Your Church** / 67 **Your Letters** / 71 **Camera Clique, Picture Credits** / 72 **Small Fry.**

After-Hour Jottings

It was early January in Mississippi . . . azaleas and camellias were abloom, and the Magnolia State's pine-scented woodlands hinted of a spring still almost four months away in snowy northern Illinois. Two of our Together editors were there to spend a week with ministers, laymen, church and civic leaders before collaborating on **this month's** *Church in Action* feature, *Mississippi Methodism Turns a Corner* [see page 3]. To say they got there (or almost didn't) by an act of God is hard to resist saying, so we'll say it.

As we look in on ***Richard Underwood*** and ***Newman Cryer***, we find them high in the sky over Alabama. One of their airplane's engines has just konked out, which is never amusing, and an emergency landing puts them on the ground at Gadsden, some 300 miles northeast of their destination, Laurel, Miss. The airline provides a U-Drive-It, and the two editors discover their fellow passengers to be a Negro civil rights worker and a Baptist minister-editor active in Mississippi politics. The four eat chicken-in-the-basket, and soon are discussing—at times heatedly—the problem of race relations Mississippi shares with most other parts of the nation. As any reporter knows, this is not always the best way to get all the facts—but it did introduce our men to two strong points of view on a deep-rooted problem.

Alabama happens to be home country for Mr. Cryer, who grew up in Anniston, and had just had a telephone visit with his mother before the engine went out. Mr. Underwood, who reached the snows of northern Illinois by way of Ohio and a tour of Navy duty around Norfolk, Va., had no trouble in working up a harmonious relationship with Mississippi breakfasts of ham, eggs, and grits. Both agreed that Mississippi seems to produce more likely candidates for Miss America than any other state, a pleasant situation to which even the three Arkansans on our staff have only a few mild reservations.

"It was good to enjoy Southern hospitality before a warm fireplace on a January night," the two editors report. "A visitor to Mississippi gets a somewhat different view from inside looking out. We found fellowship and friendly co-operation everywhere. One of our hosts even lent us his automobile, which displayed an Ole Miss sticker. Among other things, we learned that Methodists are outnumbered by Baptists in Mississippi, and that haircuts are at about half Chicago's prices."

In some quarters, the ***Rev. Webb Garrison***, minister of Central Methodist Church in Evansville, Ind., is well known as ***Gary Webster***. We hasten to add that this is not an alias, but a pen name he uses as the author of many popular books in the fields of religion, language, nature, and science. Regarding his *How to Listen to a Sermon* [page 47], he says:

"I might mention that my work on 'sermon listening' was done when I was a listener myself, and not behind the pulpit. My interest in this subject developed when I was in special appointments, regularly sitting in the pew and listening to someone else." He notes that people doodle when they're not listening to a sermon, and sends along these samples (above). As a sometimes usher at our church, we know about such things. We recall one young lady who went through the entire eight-page church bulletin, carefully counting and marking out every "e."

—Your Editors

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WHOLE WHEAT BRAN LOAF

1 cup water ¾ cup milk
1 cup all-bran 3 tablespoons sugar
4 teaspoons salt
6 tablespoons (¾ stick)
Fleischmann's Margarine
⅓ cup dark molasses
½ cup warm water (105°-115°F.)
2 packages Fleischmann's
Active Dry Yeast
3 cups unsifted whole wheat flour
2¾ cups unsifted white flour (about)

Blend 1 cup water and milk; bring to a boil. Stir in all-bran, sugar, salt, Fleischmann's Margarine and molasses; cool to lukewarm. Measure the warm water into a large warm bowl. Sprinkle in Fleischmann's Yeast and stir until dissolved. Add lukewarm bran mixture and whole wheat flour; beat until smooth.

Stir in enough white flour to make a soft dough. Turn onto lightly floured board and knead until smooth and elastic, about 10 minutes (dough will be slightly sticky). Place in greased bowl, turning to grease top of dough. Cover; let rise in warm place, free from draft, until doubled in bulk, about 1 hour.

Punch down. Turn out onto lightly floured board; divide it in half; shape each half into a loaf. Place in greased 8¾ x 5 x 3-inch loaf pans. Cover; let rise in warm place, free from draft, until doubled in bulk, about 1 hour. Bake in hot oven (400°F.) 30 to 35 minutes, or until done. Makes 2 loaves.

ANOTHER FINE PRODUCT OF STANDARD BRANDS

AMU's faculty, student body, and service personnel. Beyond: Grant Hall, a strip of forest, and Anchorage.

Alaska Methodist University: 10 Years Old—And Still

A FEW YEARS ago, only a sign marked the "future home" of Alaska Methodist University in a wilderness of birch, aspen, and spruce on the southeast edge of Anchorage.

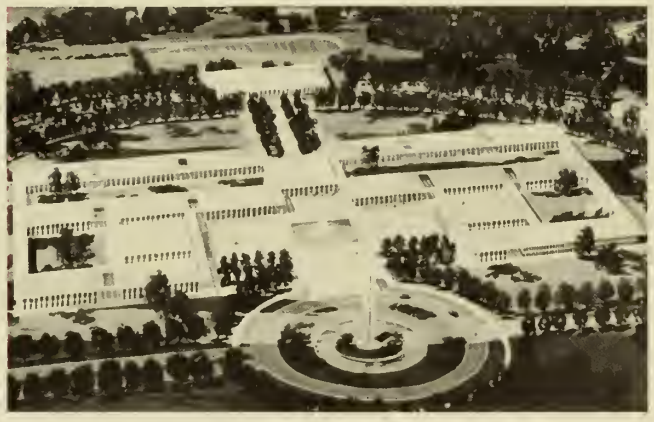
In 1955, when the U.S. government transferred title to some 242 acres of land, AMU—the second institution of higher learning for Alaska—was only a dream growing out of a survey of human needs by the Methodist Board of Missions National Division. Now, five years after the first enrollment, reality exceeds the dream.

Founding schools on frontiers is a Methodist tradition going back almost two centuries. At AMU, church leaders formed a prayer circle in the snow, and soon U.S. congregations had pledged support and raised more than $2 million to start construction on an institution now valued at $15 million. More than 400 students are enrolled this year, and 1,000 are expected by 1970. Already, AMU graduates are taking their places where they are needed most—as teachers and citizens in the 49th state.

Around the present 500-acre campus, backed by the Chugach Mountains, new developments have followed

This 1964 graduating class of 51 (there were only 3 in 1961) includes 18 who have completed all their work at the new school, 11 with honors.

Handsome in winter, as well as summer, is Gould Hall (above) with facilities for students, faculty members, and guests. The campus master plan by architect Edward Durell Stone (below) calls for two more residence halls and a student union building scheduled for completion this year.



owing!

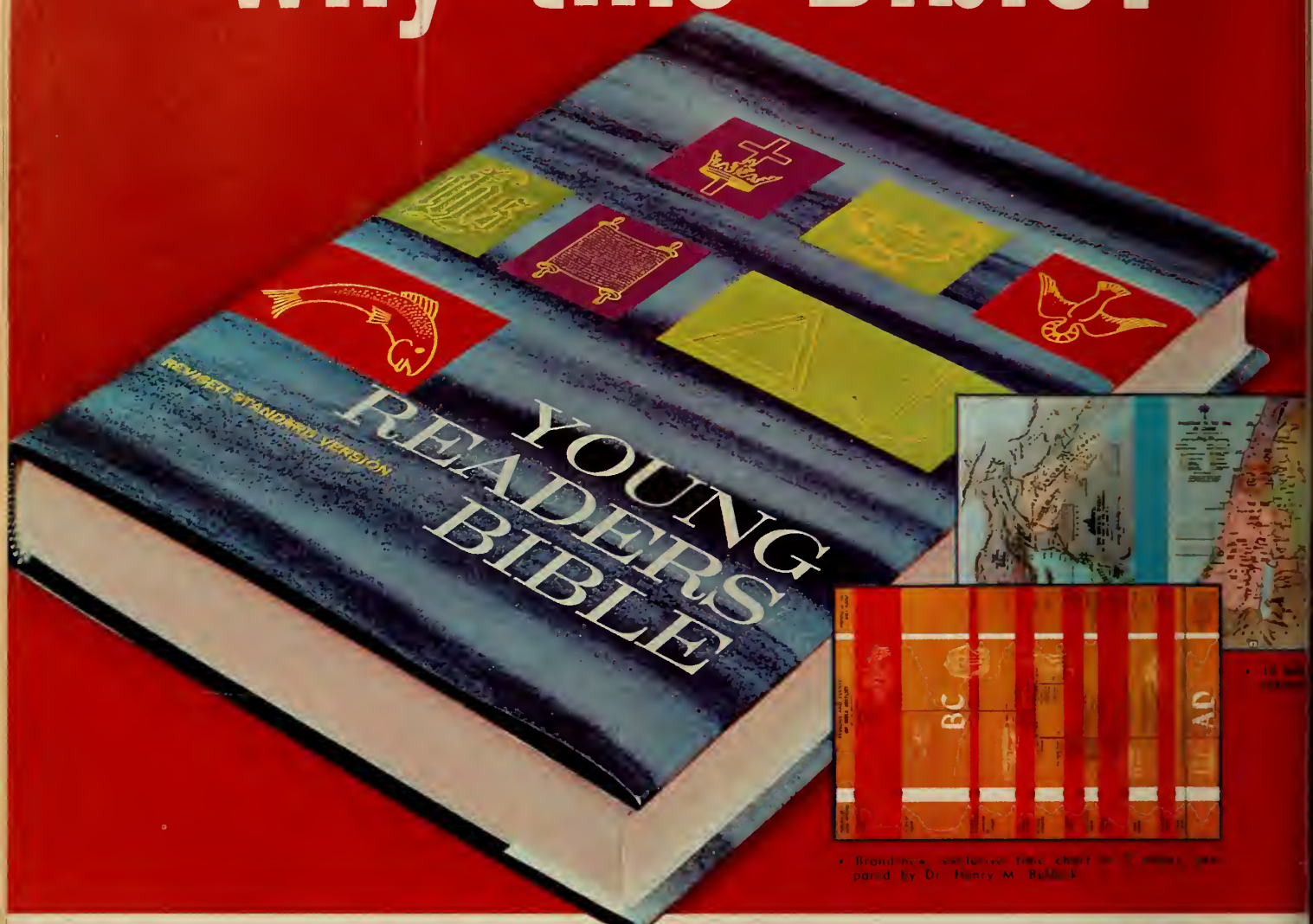
—two grade schools, two hospitals, and a recreation center. The church-related university now is accredited by the 350-member Northwest Association of Secondary and Higher Schools, and has been commended for its "substantial strength and vitality."

When an eight-man inspection team recently was sent to the campus by the accrediting body, it took note of the "good basic planning, the outline of organization, the quality of personnel, the evidence of performance, the support of The Methodist Church... and the realism that appeared to support all that was happening on the campus." The association team reported "devotion to the development of a quality institution" at AMU.

When 1964's Good Friday earthquake shook Alaska, books spilled from AMU library shelves, lamps fell from tables, laboratory apparatus shattered, and walls cracked. But the new building remained standing, classes continued, and commencement for the largest graduating class was held on schedule. In keeping with AMU's growth, this year's will be even larger.

—H. B. Teeter

why this Bible?



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